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Grace Abounding To the CHIEF of SINNERS:

IN

A Faithful account of the Life and Death of

JOHN BUNYAN.

OR,

A Brief Relation of the exceeding Mercy of God in Christ to Him.

NAMELY,

In his Taking of him out of the Dunghill, and Converting of him to the Faith of his Blessed Son, JESUS CHRIST.

HERE

Is also particularly shewed, what Sight of, and what Trouble he had for Sin; and also, what various Temptations he hath met with, and how God hath carried him through them.

Corrected, and much Enlarged by the Author, for the Benefit of the Tempted and Dejected Christian.

The Eighth Edition with his Character.

Come and hear, all ye that fear God, and I will declare what he hath done for my Soul. Psal. 66. 16.

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37-26
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A PREFACE OR, Brief ACCOUNT OF THE PUBLISHING this WORK.

WRITTEN

By the Author thereof, and dedicated to those whom God hath counted him worthy to beget to Faith, by his Ministry in the Word.

Children, Grace be with you, Amen. I being taken from you in Presence, and so tied up, that I cannot perform that Duty, that from God doth lie upon me, to you-ward, for your further edifying and building up in Faith and Holiness, &c. yet that you may see my Soul hath fatherly Care and Desire after your spiritual and everlasting Welfare; I now once again, as before, from the Top of Shenir *and* Hermon, *now from the Lions Dens, and from the Mountains of the Leopards (Song 4. 8) do look yet af-*

ver you all, greatly longing to see your safe Arriv
into THE desired Haven.

I thank God upon every Remembrance of you, and r
joyce even while I stick between the Teeth of the Li
in the Wilderness, that the Grace, and Mercy, a
Knowledge of Christ our Saviour, which God ha
bestowed upon you, with abundance of Faith an
Love. Your Hungerings and Thirstings also after fu
ther Acquaintance with the Father, in his Son; you
Tenderness of Heart, your Trembling at Sin, your s
ber and holy Deportment also before both God and Me
is great Refreshment to me; for you are my Glory
and Joy, 1 Thes. 2. 20.

I have sent you here inclosed, a Drop of the
Honey that I have taken out of the Carcase of a Li
on, Judg. 14. 5, 6, 7, 8. I have eaten there
my self also, and am much refreshed thereby. (Temp
tations, when we meet them at first, are as the Li
on that roared upon Sampson; but if we overcom
them, the next time we see them, we shall find a
Nest of Honey within them.) The Philistines un
derstand me not. It is something a Relation of the
Work of God upon my Soul, even from the very
first, till now, wherein you may perceive my Cast
ings down, and Risings up; for he woundeth, and
his Hands make whole. It is written in the Scri
ture, Isa. 38. 19. The Father to the Children
shall make known the Truth of God. Yea, it
was for this Reason I lay so long at Sinai, Lev. 4.
10,

10, 11.) *to see the Fire, and the Cloud, and the Darkness*, that I might fear the Lord all the days of my Life upon Earth, and tell of his wondrous Works to my Children, *Psal.* 78. 3, 4, 5.

Moses, Numb. 33. 1, 2. *writ of the Journeyings of the Children of* Israel, *from* Egypt, *to the Land of* Canaan; *and commanded also, that they did remember their forty years Travel in the Wilderness*: Thou shalt remember all the Ways which the Lord thy God leads thee these forty Years in the Wilderness, to humble thee, and to prove thee, and to know what was in thine Heart, whether thou wouldst keep his Commandments, or no, *Deut.* 8. 2, 3. *Wherefore this I have endeavoured to do*; *and not only so, but to publish it also*; *that, if God will, others may be put in remembrance of what he hath done for their Souls, by reading his Work upon me.*

It is profitable for Christians to be often calling to mind the very Beginnings of Grace with their Souls. It is a Night to be much observed to the Lord, for bringing them out from the Land of *Egypt*. This is that Night of the Lord to be observed of all the Children of *Israel*, in their Generations, *Exod.* 12. 42. My God, *saith* David, *Psal.* 42. 6. My Soul is cast down within me; but I will remember thee from the Land of *Jordan*, and of the *Hermonites*, from

the Hill *Mizar*. He remembred also the Lion and the Bear, when he went to fight with the Giant of Gath, 1 Sam. 17. 36, 37.

It was Paul's accustomed manner, Act. 22. and that, when tried for his Life, Act. 24. even to open before his Judges the manner of his Conversion. He would think of that Day, and that Hour, in which he first did meet with Grace; for he found it supported him. When God had brought the Children of Israel out of the Red-Sea, far into the Wilderness; yet they must turn quite about thither again, to remember the drowning of their Enemies there, Numb. 14. 25. Though they sang his Praise before, yet they soon forgat his Works, Psal. 106. 11, 12.

In this Discourse of mine, you may see much, much, I say, of the Grace of God towards me: I thank God, I can count it much; for it was above my Sins, and Satan's Temptations too. I can remember my Fears, and Doubts, and sad Months, with Comfort; they are as the Head of Goliah in my Hand: There was nothing to David like Goliah's Sword, even that Sword that should have been sheathed in his Bowels; for the very sight and remembrance of that did preach forth God's Deliverance to him. Oh, the Remembrance of my great Sins, of my great Temptations, and of my great Fears of perishing for ever! They bring fresh into my Mind the Remembrance of my great Help, my

great

great Support from Heaven, and the great Grace that God extended to such a Wretch as I.

My dear Children, call to mind the former Days, and Years of ancient Times: Remember also your Songs in the Night, and commune with your own Heart, Psal. 73. 5, 6, 7, 8, 9, 10, 11, 12. Yea, look diligently, and leave no Corner thereof unsearched; for that is Treasure hid, even the Treasure of your first and second Experience of the Grace of God toward you. Remember, I say, the Word that first laid hold upon you: Remember your Terrors of Conscience, and Fear of Death and Hell: Remember also your Tears and Prayers to God; yea, how you sighed under every Hedge of Mercy. Have you never an Hill Mizar to remember? Have you forgot the Glost, the Milk-house, the Stable, the Barn, and the like, where God did visit your Souls? Remember also the Word, the Word, I say, upon which the Lord hath caused you to hope: If you have sinned against Light, if you are tempted to blaspheme, if you are down in despair, if you think God fights against you, or if Heaven is hid from your Eyes; remember, it was thus with your Father; but out of them all the Lord delivered me.

I could have enlarged much in this my Discourse of my Temptations and Troubles for Sin; as also, of the merciful Kindness, and Working of God with my Soul: I could also have stepped into a Stile much higher than this, in which I have here scowsed,

and could have adorned all things more than here I have seemed to do; but I dare not: God did not play in tempting of me; neither did I play, when I sunk as into a bottomless Pit, when the Pangs of Hell caught hold upon me; *wherefore I may not play in relating of them, but be plain and simple, and lay down the thing as it was: He that liketh it, let him receive it; and he that does not, let him produce a better.* Farewel.

My dear Children,

The Milk and Honey is beyond this Wilderness: God be merciful to you, and grant you be not slothful to go in to possess the Land.

John Bunyan.

17-2/6
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Co-
Inrigh
by Grace

Grace Abounding

TO THE

CHIEF

OF

SINNERS:

OR,

A brief Relation of the exceeding Mercy of God in Christ, to his poor Servant, *John Bunyan.*

IN this my Relation of the merciful Working of God upon my Soul, it will not be amiss, if, in the first place, I do, in a few Words, give you an Hint of my Pedigree, and manner of bringing up; that thereby the Goodness and Bounty of God towards me may be the more advanced and magnified before the Sons of Men.

2. For

2. For my Descent then, it was, as is well known by many, of a low and inconsiderable Generation; my Fathers House being of that Rank that is meanest, and most despised of all the Families in the Land. Wherefore I have not here, as others to boast of noble Blood, or an high-born State, according to the Flesh; though, all things considered, I magnifie the heavenly Majesty, for that by this Door he brought me into this World, to partake of the Grace and Life that is in Christ by the Gospel.

But yet notwithstanding the meanness and inconsiderableness of my Parents, it pleased *God* to put it into their Hearts, to put me to School, to learn both to read and write, the which I also attained, according to the Rate of other poor Mens Children; though to my Shame, I confess, I did soon lose that little I learnt, even almost utterly, and that long before the Lord did work his gracious Work of Conversion upon my Soul.

As for my own natural Life, for the time that I was without *God* in the World, it was ordered according to the Course of this World, and the Spirit that now worketh in the Children of disobedience, Eph. 2. 2, 3. I was my delight to be taken Captive by the Devil, at his will, 2 *Tim.* 2. 26. being filled with all unrighteousness: The which did also so strong

and put forth it self both in my Heart and Life, and that from a Child, that I had but few Equals (especially considering my Years, which were tender, being few) both for cursing, swearing, lying, and blaspheming the holy Name of *God*.

5. Yea, so setled and rooted was I in these things, that they became as a second Nature to me; the which, as I also have with sobernes considered since, did so offend the Lord, that even in my Childhood he did scare and affright me with fearful Dreams, and did terrifie me with dreadful Visions: For often, after I had spent this and the other day in sin, I have in my Bed been greatly afflicted, while asleep, with the apprehensions of Devils, and wicked Spirits, who still, as I then thought, laboured to draw me away with them; of which, I could never be rid.

6. Also I should at these years, be greatly afflicted and troubled with the thoughts of the fearful Torments of Hell-fire; still fearing that it would be my Lot to be found, at last, among those Devils and hellish Fiends, who are there bound down with the Chains and Bonds of Darkness, unto the Judgment of the great Day.

7. These things, I say, when I was but a Child, but nine or ten years old, did so distress my Soul, that then, in the midst of my many

many Sports, and Childish Vanities, amidst my vain Companions, I was often much cast down and afflicted in my Mind therewith; yet could I not let go my Sins: Yea, I was also then so overcome with despair of Life and Heaven, that I should often wish, either that there had been no Hell, *or that I had been a Devil*; supposing they were only Tormentors, that if it must needs be, that I indeed went thither, I might be rather a Tormentor, than be tormented my self.

8. A while after, these terrible Dreams did leave me, which I also soon forgot; for my pleasures did quickly cut off the remembrance of them, as if they had never been: Wherefore with more greediness, according to the strength of nature, I did still let loose the reins to my Lust, and delighted in all Trasgression against the Law of God: So that until I came to the State of Marriage, I was the very Ringleader of all the Youth that kept me company, in all manner of Vice and Ungodliness.

9. Yea, such prevalency had the Lusts and Fruits of the Flesh, in this poor Soul of mine, that had not a Miracle of precious Grace prevented, I had not only perished by the Stroak of eternal Justice, but had also laid my self open, even to the Stroak of those Laws which bring some to Disgrace and open Shame, before the Face of the World.

10. In

10. In these days the thoughts of Religion were very grievous to me; I could neither endure it my self, nor that any other should: so that when I have seen some read in those Books that concerned Christian Piety, it would be as it were a Prison to me. *Then I said unto God, Depart from me, for I desire not the knowledge of thy ways*, Job 21. 14, 15. I was now void of all good Consideration; Heaven and Hell were both out of sight and mind; and as for Saving and Damning, they were least in my thoughts. *O Lord, thou knowest my folly; and my ways were not hid from thee.*

11. But this I well remember, That though I could my self sin with the greatest Delight and Ease, and also take pleasure in the Vileness of my Companions; yet even then, if I have at any time seen wicked things by those who professed goodness, it would make my Spirit tremble. As once above all the rest, when I was in my heighth of Vanity, yet hearing one to swear, that was reckoned for a Religious Man, it had so great a stroak upon my Spirit, that it made my Heart ake.

12. But God did not utterly leave me, but followed me still, not now with Convictions, but Judgments; yet such as were mixed with Mercy. For once I fell into a Crick of the Sea, and hardly escaped drowning. Another time I fell out of a Boat into *Bedford* River, but

but Mercy yet preserved me alive. Besides, another time, being in the Field with one of my Companions, it chanced that an Adder passed over the High-way; so I having a stick in my Hand, struck her over the back; and having stun'd her, I forced open her Mouth with my Stick, and plucked her Sting out with my Fingers; by which act, had not God been merciful to me, I might, by my desperateness, have brought my self to mine End.

13. This also I have taken notice of, with thankfgiving; when I was a Souldier, I, with others, were drawn out to go to such a place to besiege it; but when I was just ready to go, one of the Company desired to go in my Room, to which, when I had consented, he took my Place; and coming to the Siege, as he stood Centinel, he was shot into the Head with a Musket-bullet, and died.

14. Here, as I said, were Judgments and Mercy, but neither of them did awaken my Soul to Righteousness, wherefore I sinned still, and grew more and more rebellious against God, and careless of mine own Salvation.

15. Presently after this, I changed my Condition into a married State, and my Mercy was, to light upon a Wife, whose Parents were counted godly. This Woman and I, though we came together as poor as poor might be, (not having so much houshold-stuff as a Dish
jud

or Spoon betwixt us both; yet this she had for her part, *The Plain Mans Path-way to Heaven*, and *The Practice of Piety*, which her *father* had left her, when he died. In these two Books I should sometimes read with her, wherein I also found some things that were somewhat pleasing to me; (but all this while I met with no Conviction.) She also would be often telling of me, *what a godly Man her father was, and how he would reprove and correct Vice, both in his House, and amongst his Neighbours; what a strict and holy Life he lived in his Days, both in Word and Deed.*

16. Wherefore these Books, with this Relation, tho they did not reach my Heart, to awaken it about my sad and sinful State, yet they did beget within me some desires to Religion: So that, because I knew no better, I fell in very eagerly with the Religion of the times; to wit, to go to Church twice a day, and that too with the foremost; and there should very devoutly, both say and sing as others did, yet retaining my wicked Life. But withal, I was so over-run with the Spirit of Superstition, that I adored, and that with great devotion, even all things (both the High-place, Priest, Clerk, Vestments, Service, and what else) belonging to the Church; counting all things holy, that were therein contained; and especially, the Priest and Clerk most happy, and without

doubt,

doubt, greatly blessed, because they were th
Servants, as I then thought, of God; an
were Principal in the holy Temple, to d
his Work therein.

17. This Conceit grew so strong, in litt
time, upon my Spirit, that had I but seen
Priest (though never so sordid and debauch
ed in his Life) I should find my Spirit fall un
der him, reverence him, and knit unto him
yea, I thought, for the Love I did bear unt
them (supposing they were the Ministers o
God) I could have lain down at their feet
and have been trampled upon by them
their Name, their Garb, and Work did s
intoxicate and bewitch me.

18. After I had been thus for some consi
derable time, another Thought came in my
Mind; and that was, whether we were of th
Israelites, or no? For finding in the Scriptures
that they were once the peculiar People o
God, thought I, If I were once of this Race
my Soul must needs be happy. Now again,
found within me a great Longing to be re
solved about this Question, but could no
tell how I should: At last, I asked my Fa
ther of it; who told me, *No, we were no*
Wherefore then I fell in my Spirit, as to th
hopes of that, and so remained.

19. But all this while I was not sensible o
the danger and evil of sin; I was kept fro
consider

considering that sin would damn me, what Religion soever I followed, unless I was found in Christ. Nay, I never thought of him, nor whether there was such a one, or no. *Thus Man, while blind, doth wander, but wearieth himself with Vanity, for he knoweth not the way to the City of God,* Eccles. 10. 15.

20. But one day (amongst all the Sermons our Parson made) his Subject was, to treat of the Sabbath-day, and of the Evil of breaking that, either with Labour, Sports, or otherwise: now I was, notwithstanding my Religion, one that took much delight in all manner of Vice, and especially that was the day that I did solace my self therewith.) Wherefore fell in my Conscience under his Sermon, thinking and believing that he made that Sermon on purpose to shew me my evil-doing: and at that time I felt what guilt was, though never before, that I can remember; but then was, for the present, greatly loaden therewith, and so went home when the Sermon was ended, with a great burthen on my Spirit.

21. This, for that instant, did benumb the thews of my best Delights, and did imbitter my former Pleasures to me: But hold, it lasted not, for before I had well dined, the trouble began to go off my Mind, and my heart returned to its old Course: But Oh! how glad was I, that this Trouble was gone

from

from me, and that the Fire was put out, that I might sin again without controul! Wherefore, when I had satisfied Nature with my Food, I shook the Sermon out of my Mind, and to my old Custom of Sports and Gaming I returned with great Delight.

22. But the same day, as I was in the midst of a game at Cat, & having struck it one blow from the Hole, just as I was about to strike it the second time, a Voice did suddenly dart from Heaven into my Soul, which said, *Wilt thou leave thy sins and go to Heaven, or have thy sins and go to Hell?* At this I was put to an exceeding Maze; wherefore, leaving my Cat upon the ground, I looked up to Heaven, and was as if I had, with the eyes of my understanding, seen the Lord Jesus looking down upon me, as being very hotly displeased with me, and as if he did severely threaten me with some grievous Punishment for these, and other my ungodly Practices.

23. I had no sooner thus conceived in my Mind, but suddenly this conclusion was fastned on my Spirit (for the former hint did set my sins again before my face:) *That I had been a great and grievous sinner, and that it was now too late for me to look after Heaven; for Christ would not forgive me, nor pardon my transgressions.* Then I fell to studying upon this also, and while I was thinking of it, and fearing

ing lest it should be so, I felt my Heart sink in despair, concluding it was too late; and therefore I resolved in my Mind, I would go on in sin: For, thought I, if the case be thus, my State is surely miserable; miserable if I leave my sins, and but miserable if I follow them: I can but be damned, and if it must be so, I had as good be damned for many sins, as be damned for few.

24. Thus I stood in the midst of my Play, before all that then were present; but yet I told them nothing: But, I say, I having made this conclusion, I returned desperately to my sport again; and I well remember, that presently this kind of Despair did so possess my Soul, that I was perswaded, I could never attain to other Comfort than what I should get in sin; for Heaven was gone already, so that in that I must not think: Wherefore I found within me a great desire to take my fill of sin, still studying what sin was yet to be committed, that I might taste the sweetness of it; and I made as much haste as I could to fill my Belly with its Delicates, lest I should dye before I had my Desire; for that I feared greatly. In these things, *I protest before God, I lye not*, neither do I feign this form of Speech; these were really, strongly, and with all my heart, my desires: *The good Lord, whose mercy is unsearchable, forgive me my Transgressions.*

25. And

25. And I am very confident, that this Temptation of the Devil is more usual among poor Creatures than many are aware of, even to overturn the Spirits with a scurfy and scared frame of heart, and benumbing of Conscience; which Frame he stilly and slily supplieth with such despair, that though not much guilt attendeth Souls, yet they continually have a secret conclusion within them, that there is no hopes for them; *for they have loved Sins, therefore after them they will go*, Jer. 2. 25. and 18. 12.

26. Now therefore I went on in sin with great greedinesse of Mind, still grudging that I could not be so satisfied with it as I would. This did continue with me about a Month, or more: but one day, as I was standing at a Neighbours Shop-window, and there cursing and swearing, and playing the mad-man, after my wonted manner, there sate within the Woman of the House, and heard me; who though she also was a very loose and ungodly Wretch, yet protested that I swore and cursed at that most fearful Rate, that she was made to tremble to hear me; and told me further, *That I was the ungodliest fellow for swearing, that ever she heard in all her Life, and that I, by thus doing, was able to spoil all the Youth in the whole Town, if they came but in my Company.*

27. At

27. At this reproof I was silenc'd, and put to secret shame; and that too, as I thought, before the God of Heaven: Wherefore, while I stood there, and hanging down my head, I wished with all my heart that I might be a little child again, that my father might learn me to speak without this wicked way of swearing; for, thought I, I am so accustomed to it, that it is but in vain for me to think of a reformation, for I thought it could never be.

28. But how it came to pass, I know not; I did, from this time forward, so leave my swearing, that it was a great wonder to my self to observe it; and whereas before I knew not how to speak, unless I put an Oath before, and another behind, to make my words have authority; now I could, without it, speak better, and with more *pleasantness* than ever I could before. All this while I knew not *Jesus Christ*, neither did I leave my *Sports* and *Play*.

29. But quickly after this, I fell into company with one poor Man, that made profession of *Religion*; who, as I then thought, did talk pleasantly of the Scriptures, and of the Matters of *Religion*: Wherefore falling into some love and liking to what he said, I betook me to my Bible, and began to take great pleasure in reading, but especially with the Historical part thereof; for as for *Paul's* Epistles, and such like Scriptures, I could not

away

away with them; being as yet ignorant, either of the Corruptions of my Nature, or of the *want* and *worth* of *Jesus Christ* to save me.

30. Wherefore I fell to some outward *Reformation*, both in my words and life, *and did set the Commandments before me for my way to Heaven*; which Commandments I also did strive to keep, and, as I thought, did keep them pretty well *sometimes*, and then I should have *comfort*; yet now and then should break one, and so afflict my *Conscience*; but then I should repent, and say, I was sorry for it, and promise God to do better next time, and there get help again, for then I thought I pleased God as well as any man in *England*.

31. Thus I continued about a year; all which time our Neighbours did take me to be a very godly Man, a new and religious man, and did marvel much to see such a great and famous alteration in my Life and Manners; and, indeed so it was, though yet I knew not Christ, nor Grace, nor Faith, nor Hope; for, as I have well seen since, had I then died, my state had been most fearful.

32. But, I say, my Neighbours were amazed at this my great Conversion, from prodigious Prophaneness, to something like a moral Life; and truly, so they well might; for this my Conversion was as great, as for *Tom* of *Bethlem* to become a sober Man. Now therefore

herefore they began to praiſe, to commend, nd ſpeak well of me, both to my face and be- ind my back: Now I was, *as they ſaid*, become odly; now I was become a right *honeſt man*. ut, Oh! when I underſtood that theſe were *words* and *opinions* of me, it pleaſed me ighty well. For though as yet I was *nothing* ut a poor painted Hypocrite, yet I loved o be talked of, as one that was truly godly. was proud of my Godlineſs; and indeed, I id all I did, either to be ſeen of, or to be ell ſpoken of by Men: And thus I conti- ued for about a twelve-month, or more.

33. Now you muſt know, that before this, had taken much delight in Ringing; but my *Conſcience* beginning to be tender, I thought uch *practice* was but vain, and therefore for- ed my ſelf to leave it, yet my *mind* hanker- d; wherefore I ſhould go to the Steeple- ouſe, and look on, though I durſt not ring: ut I thought this did not become *Religion* ther, yet I forced my ſelf, and would look ſtill: But quickly after, I began to think, *How if one of the Bells ſhould fall?* Then I choſe ſtand under a main Beam, that lay over- wart the Steeple, from ſide to ſide, think- g there I might ſtand ſure. But then I ſhould nk again, Should the Bell fall with a ing, it might firſt hit the wall, and then re- unding upon me, might kill me, for all

this Beam: This made me ſtand in the Steeple-door; and now, thought I, I am ſafe enough; for if a Bell ſhould then fall, I can ſlip out behind theſe thick Walls, and ſo be preſerved notwithſtanding.

34. So after this, I would yet go to ſee the *ringing*, but would not go further than the *Steeple-door*; but then it came into my Head How if the *Steeple* it ſelf ſhould fall? and this *thought* (it may fall for ought I know) when I ſtood and looked on, did continually ſo ſhake my *mind*, that I durſt not ſtand at the *Steeple-door* any longer, but was forced to flee, for fear the *Steeple* ſhould fall upon my Head.

35. Another thing was, my Dancing; I was a full year before I could quite leave that; but all this while, when I thought I kept this or that Commandment, or did, by *word* or *deed*, any thing that I thought was good, I had great Peace in my *Conſcience*, and ſhould think with my ſelf, God cannot chuſe but be now pleaſed with me; yea, to relate it in my own way, I thought no Man in *England* could pleaſe God better than I.

36. But, poor Wretch as I was, I was at this while ignorant of Jeſus Chriſt, and going about to eſtabliſh my own *Righteouſneſs*, and had periſhed therein, had not God, in mercy ſhewed me more of my State by Nature.

37. But

37. But upon a day, the good Providence
God did cast me to *Bedford*, to work on
y Calling; and in one of the Streets of that
wn, I came where there were three or four
oor *women* sitting at a door, in the Sun, talk-
about the things of God; and being now
lling to hear them discourse, I drew near
hear what they said, for I was now a brisk
lker also my self, in the matters of Reli-
n. But I may say; *I heard, but I understood*
; for they were far above, out of my reach:
eir Talk was about a new Birth, the work
God on their hearts, also how they were
nvinced of their miserable state by nature;
ey talked how God had visited their Souls
th his love in the *Lord Jesus*, and with what
rds and promises they had been refreshed,
nforted and supported against the tempta-
ns of the Devil: Moreover, they reasoned
the Sugestions and Temptations of Satan
particular; and told to each other, by
w they had been afflicted, and how they
re born up under his assaults. They also dis-
rsed of their own wretchedness of heart,
their Unbelief; and did contemn, slight
abhor their own Righteousness, as filthy
insufficient to do them any good.

38. And me thought they spake, as if Joy
make them speak; they spake with such
aintne's of Scripture Language, and with

such appearance of Grace in all they said, th
they were to me, as if they had found a ne
world, as if they were *people that dwelt alon*
and were not to be reckoned amongst the
Neighbours, Numb. 23. 9.

39. At this I felt my own Heart began
shake, and mistrust my *condition* to be naugh
for I saw, that in all my thoughts about Re
gion and Salvation, the new Birth did neve
enter into my Mind, neither knew I the co
fort of the Word and Promise, nor the d
ceitfulness and Treachery of my own wick
Heart. As for secret Thoughts, I took
notice of them; neither did I understa
what Satans temptations were, nor how th
were to be withstood and resisted, *&c.*

40. Thus therefore when I had heard a
considered what they said, I left them, a
went about my employment again, but the
talk and discourse went with me; a
so my Heart would tarry with them, for
was greatly affected with their words, bo
because by them I was convinced
wanted the true Tokens of a truly go
Man; and also because by them I was co
vinced of the happy and blessed Conditi
of him that was such an one.

41. Therefore I should often make it m
business to be going again and again into t
Company of these poor People, for I cou

ot ſtay away; and the more I went amongſt hem, the more I did queſtion my Conditi-; and, as I ſtill do remember, preſently I ound two things within me, at which I did ometimes marvel (eſpecially conſidering, hat a blind, ignorant, ſordid and ungodly Wretch but juſt before I was:) The one was very great ſoftneſs and tenderneſs of heart, which cauſed me to fall under the Convi-ion of what by Scripture they aſſerted; and the other was, a great bending in my Mind to a continual meditating on them, and on all other good things which at any time I heard or read of.

42. By theſe things my mind was now ſo turned, that it lay like an *Horſe-leach* at the *Vein*, ſtill crying out, *Give, give*, Prov. 30. 15. Yea, it was ſo fixed on Eternity, and on the things about the Kingdom of Heaven (that is ſo far as I knew, tho as yet, God knows, I knew but little) that neither Pleaſures, nor Profits, nor Perſwaſions, nor Threats could looſe it, or make it let go its hold; and tho I may ſpeak it with ſhame, yet it is, in very deed, a certain *truth*, it would then have been as difficult for me to have taken my Mind from Heaven to Earth, as I have found it often ſince to get again from *Earth* to *Heaven*.

43. One thing I may not omit: There was a *young man* in our Town, to whom my *heart*

before was knit more than to any other; b
he being a moſt wicked *Creature* for curſi
and ſwearing, and whoring, I now ſhook hi
off, and forſook his Company; but about
quarter of a year after I had left him, I m
him in a certain Lane, and asked him how h
did; he, after his old ſwearing and mad wa
anſwered. He was well. *But*, Harry, ſaid I, *Wh
do you ſwear and curſe thus? what will become
you, if you die in this condition?* He anſwere
me in a great chafe, *What would the Devil d
for Company, if it were not for ſuch as I am?*

44. About this time I met with ſome *Ra
ters Books*, that were put forth by ſome of ou
Country-men; which *Books* were alſo highly i
eſteem by ſeveral old *Profeſſors*, ſome of thei
I read, but was not able to make a Judgmen
about them; *wherefore*, as I read in them, and
thought upon them (feeling my ſelf unable to
judge) I ſhould betake my ſelf to hearty *prayer*,
in this manner; *O Lord, I am a fool, and not a
ble to know the Truth from Error: Lord, leav
me not to my own Blindneſs, either to approv
of, or condemn this Doctrine: If it be of God
let me not deſpiſe it; if it be of the Devil, le
me not embrace it. Lord, I lay my Soul, in
this matter, only at thy foot; let me not be de
ceived, I humbly beſeech thee.* I had one re-
ligious, intimate Companion all this while,
and that was the poor Man that I ſpoke of
before,

efore; but about this time, he also turned most deviliſh *Ranter*, and gave himſelf up all manner of filthineſs, eſpecially Uncleanneſs: He would alſo deny that there was a God, Angel, or Spirit; and would laugh at all exhortations to ſobriety: When I laboured to rebuke his wickedneſs, he would laugh the more, and pretend that he had gone through all Religions, and could never light on the right till now: He told me alſo, that in little time I ſhould ſee all Profeſſors turn to the ways of the *Ranters*. Wherefore, abominating thoſe curſed Principles, I left his Company forthwith, and became to him as great a ſtranger as I had been before a Familiar.

45. Neither was this Man only a *temptation* to me, but my *Calling* lying in the Country, I happened to light into ſeveral peoples Company; who, though ſtrict in Religion formerly, yet were alſo ſwept away by theſe *Ranters*. Theſe would alſo talk with me of their Ways, and condemn me as legal and dark; pretending that they only had attained to Perfection, that could do what they would, and not ſin. Oh! Theſe *Temptations* were ſuitable to my Fleſh, I being but a young Man, and my *Nature* in its prime; but God, who had, as I hope, deſign'd me for better things, kept me in the fear of his *Name*, and did not ſuffer me to accept of ſuch curſed *Principles*.

And bleſſed be God, who put it into my *hear* to cry to him to be kept and directed, ſtill di truſting mine own *wiſdom*; for I have ſinc ſeen even the effect of that prayer, in his pre ſerving me, not only from *Ranting* Error but from thoſe alſo that have ſprung up ſinc The *Bible* was precious to me in thoſe day

46. And now, me thought, I began to loo into the *Bible* with new eyes, and read as I ne ver did before; and eſpecially the Epiſtles o the Apoſtle St. *Paul* were ſweat and pleaſan to me; and indeed I was then never out o the *Bible*, either by reading or meditation ſtill crying out to God, that I might know th truth, and way to Heaven and Glory.

47 And as I went on and read, I lighted on that paſſage, *To one is given by the Spirit, the word of wiſdom; to another the word of Know ledge by the ſame Spirit; and to another, faith* &c. 1 *Cor.* 12. And though, as I have ſinc ſeen, that by this Scripture the Holy Ghoſt intends, in ſpecial, things extraordinary, ye on me it then did faſten with conviction, th I did want things ordinary, even that under ſtanding and wiſdom that other Chriſtian had. On this word I muſed, and could no tell what to do, eſpecially, this word [*Faith* put me to it, for I could not help it, bu ſometimes muſt queſtion, whether I had an Faith, or no; but I was loath to conclude, I

had

had no Faith; for if I do so, thought I, then I shall count my self a very Cast-away indeed.

48. No, said I, with my self, though I am convinc'd that I am an ignorant *Sot*, and that I want those blessed *Gifts* of *Knowledge* and *Understanding* that other good People have; yet at a venture I will conclude, I am not altogether faithless, though I know not what Faith is: For it was shewed me, and that too (as I have seen since) by *Satan*, that those who conclude themselves in a *faithless State*, have neither rest nor quiet in their Souls; and I was loth to fall quite into despair.

49. Wherefore by this suggestion, I was, for a while, made afraid to see my want of Faith; but God would not suffer me thus to undo and destroy my *Soul*, but did continually, against this my sad and blind *Conclusion*, create still within me such suppositions, insomuch that I could not rest content, until I did now come to some certain Knowledge, whether I had *Faith*, or no; this always running in my mind, *But how if you want Faith indeed, or how can you tell you have Faith?* And perhaps I saw for certain, if I had it not, I was [illegible] for ever.

50. So that though I endeavoured at the first to look over the business of *Faith*, yet in the mean time, I better considering the matter, was willing to put my self upon the *tryal*, whether

whether I had Faith, or no. But alas, po
wretch! so ignorant and bruitish was I, th
I knew to this day, no more how to do
than I know how to begin and accompli
that rare and curious piece of Art, which
never yet saw or considered.

51. Wherefore while I was thus conside
ing, and being put to my plunge about
(for you must know, that as yet I had,
this matter, broken my mind to no ma
only did hear and consider the Tempt
came in with his delusion, *That there was*
way for me to know I had Faith, but by tryi
to work some Miracle; urging those *Scri*
tures that seem to look that way, for the
forcing and strengthning his temptatio
Nay, one day, as I was betwixt *Elstow* an
Bedford the temptation was hot upon m
to try if I had Faith, by doing some Mira
cle, which Miracle, at that time, was thi
I must say to the *Puddles* that were in th
Horse-pads, *Be dry*; and to the *dry place*
Be you the Puddles: And truly, one time
was going to say so indeed; but just as
was about to speak, this thought came in
my mind; *But go under yonder Hedge, an*
pray first, that God would make you dry. Bu
when I had concluded to pray, this ca
hot upon me; That if I prayed, and ca
again, and tried to do it, and yet did no
thi

hing notwithstanding, then be sure I had o Faith, but was a Cast-away, and lost. Nay, thought I, if it be so, I will not try yet, ut will stay a little longer.

52. So I continued at a great loss; for I hought, if they only had Faith, which could o so wonderful things, then I concluded, hat for the present I neither had it, nor yet r time to come were ever like to have it. Thus I was tossed betwixt the Devil and my n ignorance, and so perplexed, especially r some times, that I could not tell what to o.

53. About this time, the state and hap- nes of these poor people at *Bedford* was hus, *in a kind of a Vision*, presented to me: saw, as if they were set on the Sunny side some high Mountain, there refreshing emselves with the pleasant beams of the n, while I was shivering and shrinking in e Cold, afflicted with Frost, Snow and dark louds: Methought also, betwixt me and em, I saw a Wall that did compass about is Mountain; now through this Wall my ul did greatly desire to pass; concluding, at if I could, I would go even into the ve- midst of them, and there also comfort self with the heat of their Sun.

54. About this Wall I thought my self, go again and again, still prying as I went

to

to see if I could find some way or passage, by which I might enter therein; but none could I find for some time: At the last, I saw, as it were, a narrow gap, like a little door-way in the Wall, through which I attempted to pass: Now the passage being very strait and narrow, I made many offers to get in, but all in vain, even until I was well nigh quite beat out by striving to get in; at last with great striving, methought I at first did get in my head, and after that, by a sidling striving, my shoulders, and my whole body. Then was I exceeding glad, and went and sate down in the midst of them, and so was comforted with the light and heat of the Sun.

55. Now this Mountain and Wall, &c. was thus made out to me; the Mountain signified the Church of the Living God, the Sun that shone thereon, the comfortable shining of his merciful Face on them that were therein; the Wall I thought was the Word, that did make separation between the Christians and the World; and the Gap which was in this Wall, I thought, was Jesus Christ, who is the Way to God the Father, *Joh.* 14. 6. *Mat.* 7. 14. But forasmuch as the Passage was wonderful narrow, even so narrow, that I could not but with great difficulty enter in thereat, it shewed me that

that none could enter into Life, but those that were in down-right earnest, and unless also they left this wicked World behind them; for here was only room for Body and Soul, but not for Body and Soul and Sin.

56. This resemblance abode upon my Spirit many days; all which time I saw my self in a forlorn and sad condition, but yet was provoked to a vehement hunger and desire to be one of that number that did live in the Sun-shine: Now also I should pray wherever I was; whether at home, or abroad; in house, or field; and should also often, with lifting up of heart, sing that of the fifty first *Psal. O Lord, consider my distress*; for as yet I knew not where I was.

57. Neither as yet could I attain to any comfortable perswasion that I had Faith in Christ; but instead of having satisfaction, here I began to find my Soul to be assaulted with fresh doubts about my future happiness; especially with such as these, *Whether was Elected: But how if the Day of Grace should now be past and gone?*

58. By these two Temptations I was very much afflicted and disquieted; sometimes by one, and sometimes by the other of them. And first, to speak of that about my questioning my Election; I found at this

this time, that though I was in a flame
find the way to Heaven and Glory, an
though nothing could beat me off from thi
yet this queſtion did ſo offend and diſco
rage me, that I was, eſpecially at ſometime
as if the very ſtrength of my body al
had been taken away by the force and po
er thereof. This Scripture alſo did ſeem t
me, to trample upon all my deſires; *It is no
ther in him that willeth, nor in him that ru
neth; but in God that ſheweth mercy*, Rom
9.

59. With this Scripture I could not te
what to do, for I evidently ſaw, unleſs th
the great God, of his infinite Grace an
Bounty, had voluntarily choſen me to be
Veſſel of Mercy, though I ſhould deſire
and long, and labour until my heart di
break, no good could come of it. There
fore this would ſtill ſtick with me, *How ca
you tell you are Elected? And what if yo
ſhould not? How then?*

60. O Lord, thought I, what if I ſhould
not indeed? It may be, you are not, ſaid the
Tempter: It may be ſo indeed, thought I
Why then, ſaid Satan, you had as good
leave off and ſtrive no further; for, if in
deed, you ſhould not be Elected and choſen
of God, there is no talk of your being ſa
ved; *For it is neither in him that willeth*

nor

in him that runneth; but in God that shew-eth mercy.

61. By these things I was driven to my Wits end, not knowing what to say, or how to answer these temptations? (Indeed, I little thought that Satan had thus assaulted me, but that rather it was my own prudence, thus to start the question;) for that the Elect only attained Eternal Life, that I without scruple, did heartily close withal; but that my self was one of them, there lay the question.

62. Thus therefore, for several days, I was greatly assaulted and perplexed, and was often, when I have been walking, ready to sink where I went, with faintness in my mind: But one day, after I had been so many weeks oppressed and cast down therewith, as I was now quite giving up the Ghost of all my hopes of ever attaining life, that sentence fell with weight upon my Spirit, *Look at the generations of Old, and see: Did ever any trust in God, and were confounded?*

63. At which I was greatly lightned, and encouraged in my Soul; for thus at the very instant, it was expounded to me: *Run at the beginning of* Genesis, *and read to the end of the* Revelations, *and see if you can find that there was any that ever trusted in*

in the Lord, and was confounded. So coming home, I presently went to my Bible to see if I could find that saying, not doubting but to find it presently: for it was so fresh, and with such strength and comfort on my Spirit, that I was as if it talked with me.

64. Well, I looked, but I found it not; only it abode upon me: Then I did ask first this good man, and then another, if they knew where it was; but they knew no such place. At this I wonder'd, that such a sentence should so suddainly, and with such comfort and strength, sieze and abide upon my heart, and yet that none could find it (for I doubted not, but it was in Holy Scripture.)

65. Thus I continued above a Year, and could not find the place; but at last, casting my eye into the *Apocrypha* Books, I found it in *Ecclesiasticus*, *Eccles.* 2. 10. This, at the first, did somewhat daunt me, but because by this time I had got more experience of the love and kindness of God, it troubled me the less; especially when I considered, that though it was not in those Texts that we call Holy and Canonical, yet forasmuch as this sentence was the sum and substance of many of the Promises, it was my duty to take the comfort of it; and

bless

bleſs God for that word, for it was of God to me: That word doth ſtill, at times, ſhine before my Face.

66. After this, that other doubt did come with ſtrength upon me, *But how if the day of Grace ſhould be paſt and gone?* How if you have over-ſtood the time of Mercy? Now I remember, that one day, as I was walking into the Country, I was much in the thoughts of this, *But how if the Day of Grace be paſt?* And to aggravate my trouble, the Tempter preſented to my mind thoſe good people of *Bedford*, and ſuggeſted thus unto me; That theſe being converted already, they were all that God would ſave in thoſe parts; and that I came too late, for theſe had got the Bleſſing before I came.

67. Now was I in great diſtreſs, thinking in very deed, that this might well be ſo; wherefore I went up and down bemoaning my ſad condition; counting my ſelf far worſe than a thouſand fools for ſtanding off thus long, and ſpending ſo many years in ſin as I have done; ſtill crying out, Oh, that I had turned ſooner! Oh, that I had begun ſeven years ago! It made me alſo angry with my ſelf, to think that I ſhould have no more Wit, but to trifle away my time, till my Soul and Heaven were loſt.

68. But

68. But when I had been long vexe
with this fear, and was ſcarce able to tal
one ſtep more, juſt about the ſame pla
where I received my other encouragemen
theſe words broke in upon my mind, *Co
pel them to come in; that my Houſe may
filled; and yet there is room*, Luk. 14. 2
23. Theſe words, but eſpecially them, *A
yet there is room*, were ſweet words to m
for truly, I thought that by them I ſa
that there was place enough in Heaven f
me; and moreover, that when the Lo
Jeſus did ſpeak theſe words, he then d
think of me; and that he knowing th
time would come, that I ſhould be affl
ed with fear that there was no place fo
for me in his Boſom, did before ſpeak th
word, and leave it upon record, that
might find help thereby againſt this vi
Temptation. This I then verily believed

69. In the light and encouragement o
this Word, I went a pretty while; an
the comfort was the more, when I thoug
that the Lord Jeſus ſhould think on me
long ago, and that he ſhould ſpeak the
words on purpoſe for my ſake; for I d
think verily, that he did on purpoſe ſpe
them, to encourage me withal.

70. But I was not without my Tempt
tions to go back again; temptations I ſa
bo

both from Satan, mine own heart, and carnal acquaintance; but I thank God, these were out-weighed by that sound sense of Death, and of the Day of Judgment, which abode, as it were continually in my view. I should often also think on *Nebuchadnezzar*; of whom it is said, *He had given him all the Kingdoms of the Earth*, Dan. 5. 18, 19. Yet, thought I, if this great man had all his portion in this World, one hour in Hell-fire would make him forget all. Which Consideration was a great help to me.

11. I was also made, about this time, to see something concerning the Beasts that were counted clean, and unclean: I thought those Beasts were Types of Men; the *clean* Types of them that were the people of God; but the *unclean* Types of men as were the Children of the wicked one. Now I read, that the clean Beasts *chewed the Cud*; that is, thought I, they love us, we must feed upon the Word of God: They also *parted the Hoof*; I thought it signified, we must part, if we would be saved, with the ways of ungodly men. I read also, in further reading about them, and found, that though we did chew the Cud, like the *Hare*; yet if we walked with Claws, like a Dog; or if we did part the Hoof,

like

like the *Swine*; yet if we did not Chew the Cud, as the Sheep, we were ſtill, for all that, but unclean: For I thought the *Hare* to be a Type of thoſe that talk of the Word, yet walk in ways of ſin; and the *Swine* was like him that parteth with his Outward pollutions, but ſtill wanteth the word of Faith, without which, there could be no way of Salvation, let a Man be never ſo devout, *Deut.* 14. After this, I found by Reading the Word, that thoſe that muſt be Glorified with Chriſt in another World, *muſt be called by him here*; called to the partaking of a ſhare in his Word and Righteouſneſs, and to the Comforts and firſt Fruits of his Spirit, and to a peculiar intereſt in all thoſe heavenly things, which do indeed, ſore the Soul for that Reſt, and Houſe of Glory, which is in Heaven above.

72. Here again I was at a very great ſtand; not knowing what to do, fearing I was not called; for, thought I, if I be not called, what then can do me good? None but thoſe who are effectually called, inherit the Kingdom of Heaven. But oh! how *I* now loved thoſe words that ſpake of *Chriſtian's Calling*: as when the Lord ſaid to one, *Hollow me*, and to another, *Come after me*: And, oh, thought I, that I

ould say so to me too! How gladly ould *I* run after him!

74. *I* cannot now express with what long- gs and breathings in my Soul, *I* cried to hrist to call me. Thus *I* continued for a me, all on a flame to be converted to Je- s Christ; and did also see at that day, such lory in a Converted state, that *I* could ot be contented without a share therein. old! Could it have been gotten for Gold, hat could *I* have given for it! Had *I* had whole World, it had all gone ten thou- nd times over for this, that my Soul ight have been in a converted state.

75. How lovely now was every one in y Eyes, that I thought to be converted len and Women! They shone, they alked like a People that carried the Broad eal of Heaven about them. Oh! I saw he Lot was fallen to them in pleasant pla- s, and they had a goodly Heritage, *Psal.* 6. But that which made me sick, was that Christ, in *Mark*; *He went up into a ountain, and called to him whom he ould, and they came unto him*, Mar. 3. 13. 6. This Scripture made me faint and , yet it kindled fire in my Soul. That hich made me fear, was this; lest Christ hould have no liking to me, for he called *hom he would*. But, Oh! the glory that I saw

saw in that Condition did ſtill ſo engage
heart, that I could ſeldom read of any th
Chriſt did call, but I preſently wiſhed, *
I had been in their Cloaths, Would I
been born Peter, *Would I had been b*
John; *Or would I had been by, and had hea*
him when he called them; how would I he
cried, O Lord, call me alſo? But, Oh!
feared he would not call me.

77. And truly, the Lord let me go th
many Months together, and ſhewed
nothing; either that I was already,
ſhould be called hereafter: but at laſt, a
much time ſpent, and many Groans
God, that I might be made partaker
the Holy and Heavenly Calling; that wo
came in upon me: *I will cleanſe their Bl*
that I have not cleanſed, for the Lord dw
lth in Zion; Joel 3. 21. Theſe words
thought were ſent, to encourage me to wa
ſtill upon God; and ſignified unto me, th
if I were not already, yet time might com
I might be in truth converted unto Chriſt.

78. About this time I began to break
mind to thoſe poor People in *Bedford*,
to tell them my Condition, which w
they had heard, they told Mr. *Gifford*
me, who himſelf alſo took occaſion to ra
with me; and was willing to be well p
ſwaded of me, though I think but fro
li

grounds: But he invited me to his ſe, where I ſhould hear him confer with ers, about the dealings of God with Souls; from all which I ſtill received e Conviction, and from that time be- to ſee ſomething of the Vanity, and ward wretchedneſs of my wicked Heart, as yet I knew no great matter therein; now it began to be diſcovered unto me, alſo to work at that rate as it never did fore. Now I evidently found, that Luſts Corruptions put forth themſelves with- me, in wicked thoughts and deſires, hich I did not regard before; my deſires for Heaven and Life began to fail, I und alſo, that whereas before my Soul s full of longing after God, now it began hanker after every fooliſh vanity; yea, heart would not be moved to mind that was good; it began to be careleſs, both my Soul and Heaven; it would now inually hang back, both to, and in e- y duty; and was as a Clog on the Leg Bird, to hinder me from flying.

Nay, thought I, now I grow worſe orſe; now I am farther from Con- on than ever I was before: Where- I began to ſink greatly in my Soul, and gan to entertain ſuch diſcouragement in Heart, as laid me as low as Hell. If now

I ſhould have burned at the Stake, I could not believe that Chriſt had love for me. Alas! I could neither hear him, nor ſee him, nor feel him, nor ſavour any of his Things. I was driven as with a Tempeſt, my Heart would be unclean, the *Canaanites* would dwell in the Land.

80. Sometimes I would tell my Condition to the People of God; which, when they heard, they would pity me, and would tell me of the Promiſes; but they had as good have told me, that I muſt reach the Sun with my finger, as have bidden me receive, or rely upon the Promiſe; and as ſoon as I ſhould have done it, all my ſenſe and feeling was againſt me; and I ſaw I had an heart that would ſin, and that lay under a Law that would condemn.

81. Theſe things have often made me think of the Child which the Father brought to Chriſt; *who, while he was a coming to him, was thrown down by the Devil, and alſo ſo rent and torn by him that he lay and wallowed, foaming*, Luk. 9. 42. Mar. 9. 20.

82. Further in theſe days, I ſhould find my heart to ſhut it ſelf up againſt the Lord and againſt his holy Word: I have found my Unbelief to ſet, as it were, the ſhoulder to the door, to keep him out; and that

ev

ven then, when I have, with many a bitter
gh, cried, Good Lord, break it open: *Lord*
these Gates of Brass, and cut the Bars of
asunder, Psal. 107. 16. Yet that word
uld sometimes create in my heart a peace-
le pause; *I girded thee, tho thou hast not*
known me, Isa. 45. 5.

83. But all this while, as to the act of sin-
g, I never was more tender than now; my
nder parts were inward; I durst not take a
n, or stick, though but so big as a straw;
r my Conscience now was sore, and would
mart at every touch; I could not now tell
w to speak my words, for fear I should mis-
ce them. Oh, how gingerly did I then go,
all I did or said! I found my self as on a
iry Bog, that shook if I did but stir, and
s, as there left both of God and Christ,
d the Spirit, and all good things.

84. But I observe, tho I was such a great
ner before conversion, yet God never much
arged the guilt of the sins of my ignorance
on me; only he shewed me, I was lost if I
d not Christ, because I had been a sinner,
that I wanted a perfect Righteousness,
present me without fault before God; and
Righteousness was no where to be found,
in the Person of Jesus Christ.

85. But my original and inward pollution,
t, that was my plague and my affliction, that

I saw, at a dreadful rate, always putting forth it self within me; that I had the guilt of, to amazement, by reason of that, I was more loathsome in my own Eyes, than was a Toad, and I thought I was so in God's Eyes too: Sin and Corruption I said, would as naturally bubble out of my heart, as water would bubble out of a Fountain: I thought now, that every one had a better heart than I had; I could have changed heart with any body; I thought none but the Devil himself could equalize me for inward wickedness and pollution of mind. I fell therefore at the sight of my own vileness, deeply into despair; for I concluded, that this condition that I was in, could not stand with a state of Grace. Sure, thought I, I am forsaken of God; sure I am given up to the Devil, and to a reprobate mind: and thus I continued a long while, even for some years together.

80. While I was thus afflicted with the fears of my own damnation, there were two things would make me wonder; the one was, when I saw old people hunting after the things of this life, as if they should live here always. The other was, when I found Professors much distressed, and cast down, when they met with outward losses; as of Husband, Wife, Child, &c. Lord! thought I, what a do is here about such little things as these!

What

hat seeking after carnal things by some, what grief in others for the loss of ! If they so much labour after, and so many tears for the things of this pre- life, how am I to be bemoaned, pi.t.ed, prayed for ! My Soul is dying, my soul damning. Were my soul but in a good condition, and were I but sure of it; ah, how should I esteem my self, though blest but Bread and Water ! I should count those small afflictions, and I should bear them little burthens. *A wounded Spirit, who can*

And though I was thus troubled, and ed, and afflicted with the sight, and sense, d terror of my own wickedness, yet I was id to let this sense and sight go quite off mind; for I found, that unless guilt of nscience was taken off the right way, that by the Blood of Christ, a man grew ta- worse for the loss of his trouble of mind, better. Wherefore, if my guilt lay hard me, then I should cry that the Blood of might take it off: And if it was going without it (for the sense of Sin would be metimes as it it would die, and go quite a-) then I would also strive to fetch it up n heart again, by bringing the punishment Sin in Hell fire upon my Spirit; and thou- *Lord, let it not go off my heart, but lie*

right way, but by the Blood of Christ, and by the application of thy mercy, through him, to my Soul; for that Scripture lay much upon me, *without shedding of Blood there is no remission* Heb. 9. 22. And that which made me the more afraid of this, was, because I had seen some, who, though when they were under wounds of Conscience, would cry and pray, yet seeking rather present ease from their trouble, than pardon for their sin, cared not how they lost their guilt, so they got it out of their mind: Now having got it off the wrong way, it was not sanctified unto them; but they grew harder, and blinder, and more wicked after their trouble. This made me afraid, and made me cry to God the more, that it might not be so with me.

88. And now I was sorry that God had made me a man, for I feared I was a Reprobate: I counted man, as unconverted, the most doleful of all the Creatures. Thus being afflicted and tossed about my sad condition, I counted my self alone, and above the most of men, unblessed.

89. Yea I thought it impossible that ever I should attain to so much goodness of heart, as to thank God that he had made me a man. Man, indeed, is the most noble by creation, of all creatures in the visible World; but by sin, he had made himself the most ignoble.

The

The beasts, birds, fishes, &c. I blessed their condition; for they had not a sinful nature, they were not obnoxious to the wrath of God, they were not to go to Hell-fire after death; I could therefore have rejoiced, had my condition been as any of theirs.

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91. But I got nothing by what he said at present, only when he came to the Application of the fourth Particular, this was the word he said; *If it be so, that the saved Soul is Christ's Love, when under Temptation and Desertion; then, poor tempted Soul, when thou art assaulted and afflicted with temptations, and the hidings of God's face, yet think on these two words, My Love, still.*

92. So as I was going home, these words

I should have burned at the Stake, I could not believe that Christ had love for me. Alas! I could neither hear him, nor see him, nor feel him, nor savour any of his Things. I was driven as with a Tempest, my Heart would be unclean, the *Canaanites* would dwell in the Land.

80. Sometimes I would tell my Condition to the People of God; which, when they heard, they would pity me, and would tell me of the Promises; but they had as good have told me, that I must reach the Sun with my finger, as have bidden me receive, or rely upon the Promise; and as soon as I should have done it, all my sense and feeling was against me; and I saw I had an heart that would sin, and that lay under a Law that would condemn.

81. These things have often made me think of the Child which the Father brought to Christ; *who, while he was yet a coming to him, was thrown down by the Devil, and also so rent and torn by him that he lay and wallowed, foaming*, Luk. 9. 42. Mar. 9. 20.

82. Further in these days, I should find my heart to shut it self up against the Lord and against his holy Word: I have found my Unbelief to set, as it were, the shoulder to the door, to keep him out; and that even

ven then, when I have, with many a bitter
h, cried, Good Lord, break it open: *Lord*
k these Gates of Brass, and cut the Bars of
n asunder, Psal. 107. 16. Yet that word
uld sometimes create in my heart a peace-
le pause; *I girded thee, tho thou hast not*
own me, Isa. 45. 5.

83. But all this while, as to the act of sin-
g, I never was more tender than now; my
nder parts were inward; I durst not take a
n, or stick, though but so big as a straw;
r my Conscience now was sore, and would
mart at every touch; I could not now tell
w to speak my words for fear I should mis-
ace them. Oh, how gingerly did I then go,
all I did or said! I found my self as on a
iry Bog, that shook if I did but stir, and
as, as there left both of God and Christ,
d the Spirit, and all good things.

84. But I observe, tho I was such a great
ner before conversion, yet God never much
arged the guilt of the sins of my ignorance
on me; only he shewed me, I was lost if I
d not Christ, because I had been a sinner,
that I wanted a perfect Righteousness,
present me without fault before God; and
Righteousness was no where to be found,
in the Person of Jesus Christ.

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t, that was my plague and my affliction: that

I saw at a dreadful rate, always putting forth it self within me; that I had the guilt of, to amazement; by reason of that, I was more loathsome in my own Eyes, than was a Toad, and I thought I was so in God's Eyes too: Sin and Corruption I said, would as naturally bubble out of my heart, as water would bubble out of a Fountain: I thought now, that every one had a better heart than I had; I could have changed heart with any body; I thought none but the Devil himself could equalize me for inward wickedness and pollution of mind. I fell therefore at the sight of my own vileness, deeply into despair; for I concluded, that this condition that I was in, could not stand with a state of Grace. Sure, thought I, I am forsaken of God; sure I am given up to the Devil, and to a reprobate mind: and thus I continued a long while, even for some years together.

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came again into my thoughts; and I well remember, as they came in, I said thus in my heart, *What shall I get by thinking on these words?* This thought had no sooner past through my heart, but these words began thus to kindle in my spirit, *Thou art my Love, thou art my Dove*; twenty times together; and still as they ran in my mind, they waxed stronger and warmer, and began to make me look up: but being as yet between hope and fear, I still replied in my heart, *But is true, but is it true?* At which, that sentence fell upon me, *He must not that it was true which was spoke unto him of the Angel*, Acts 12. 9.

93. Then I began to give place to the Word, which with power did over and over make this joyful sound within my Soul, *Thou art my Love, thou art my Love; and nothing shall seperate thee from my Love*: And with that, my heart filled full of comfort and hope, and now I could believe that my sins should be forgiven me; yea, I was wonderfully taken with the love and mercy of God, that I remember, I could not tell how to contain till I got home: I thought I could have spoken of his Love, and have told of his mercy to me, even to the very Crows that sat upon the plowed Lands, before me, had they been capable to have understood me: Wherefore

said in my soul, with much gladness, *Well, I would I had a Pen and Ink here, I would write this down before I go any further, for surely I will not forget this forty years hence*; But, alas! within less than forty days I began to question all again, which made me begin to question all still.

94. Yet still at times, I was helped to believe, that it was a true manifestation of Grace unto my Soul, though I had lost much of the life and savour of it. Now, about a Week or Fortnight after this, I was much followed by this Scripture; *Simon, Simon, behold, Satan hath desired to have you*, Luke 22. 31. and sometimes it would sound so loud within me, yea, and, as it was, call so strongly after me, that once, above all the rest, I turned my head over my shoulder, thinking verily that some man had, behind me, called me; being at a great distance, methought, he called so loud: It came, as I have thought since, to have stirred me up to prayer, and to watchfulness: It came to acquaint me, that a cloud and storm was coming down upon me; but I understood it not.

95. Also, as I remember, *that* time that it called to me so loud, was the *last* time that it sounded in mine ears; but me thinks I hear still with what a loud voice these words, *Simon, Simon*, sounded in my ears: I thought

verily, as I have told you, that some body has called after me, that was half a Mile behind me: And altho' that was not my name, yet it made me suddainly look behind me; believing that he that called so loud, meant me.

96. But so foolish was I, and ignorant, that I knew not the reason of this sound (which as I did both see and feel soon after, was sent from Heaven, as an Alarm, to awaken me to provide for what was coming) only I thought mused, and wonder in my mind, to think what should be the reason that this Scripture, and that at this rate, so often, and so loud, should still be sounding and ratling in mine ears. But as I said before, I soon after perceived the end of God therein.

97. For about the space of a Month after, a very great storm came down upon me, which handled me twenty times worse than all I had met with before; it came stealing upon me, now by one piece, then by another; first, all my comfort was taken from me, then darkness seized upon me; after which, whole floods of blasphemies both against God, Christ and the Scriptures, was poured upon my spirit, to my great confusion and astonishment. These blasphemous thoughts were such as stirred up questions in me against the very being of God, and of his only beloved Son: As, whether there were in truth, a God, or Christ. And whether

whether the holy Scriptures were not rather a fable, and cunning story, than the holy and pure Word of God?

98. The Tempter also would much assault me with this; *How can you tell but that the Turks had as good Scriptures to prove their* Mahomet *the Saviour, as we have to prove our* Jesus *to? And could I think that so many ten thousands, in so many Countries and Kingdoms, should be without the knowledge of the right way to Heaven (if there were indeed an Heaven) and that we only, who live in a corner of the Earth, should alone be blessed therewith? Every one doth think his own Religion rightest, both* Jews, *and* Moors, *and* Pagans; *and how if all our Faith, and Christ, and Scriptures should be but a Think so too?*

99. Sometimes I have endeavoured to argue against these suggestions, and to set some of the Sentences of blessed *Paul* against them; but, alas! I quickly felt, when I thus did, such arguings as these would return again upon me; *Though we made so great a matter of* Paul, *and of his words, yet how could I tell but that, in very deed, he being a subtle and cunning man, might give himself up to deceive with strong delusions; and also take the pains and travel, to undo and destroy his Fellows.*

100. These suggestions (with many other which at this time I may not, nor dare not

utter, neither by word or pen) did fall such a seizure upon my spirit, and did so overweigh my heart, both with their number, continuance, and fiery force, that I felt as if there were nothing else but these from morning to night within me, and as though indeed there could be room for nothing else; and also concluded, that God had, in very wrath to my Soul, given me up to them, to be carried away with them, as with a mighty Whirle-wind.

101. Only by the distaste that they gave unto my spirit, *I felt there was something in me that refused to embrace them.* But this consideration I then only had, when God gave me leave to swallow my spittle; otherwise the noise, and strength, and force of these temptations would drown and over-flow, and as it were, bury all such thoughts, or the remembrance of any such thing. While I was in this temptation, I should find often my Mind suddenly put upon it, to curse and swear, or to speak some grievous thing of God, or Christ his Son, and of the Scriptures.

102. Now I thought, *surely I am possessed of the Devil:* At other times again, I thought I should be bereft of my wits; for instead of lauding and magnifying of God the Lord with others, if I have but heard him spoken of, presently some most horrible blasphemous thought

thought or other would bolt out of my heart against him: So that whether I did think that God was, or again did think there were no such thing; no love, nor peace, nor gracious disposition could I feel within me.

103. These things did sink me into very deep despair; for I concluded, that such things could not possibly be found amongst them that loved God. I often, when these temptations have been with force upon me, did compare my self to the case of such a Child, whom some *Gypsie* hath by force took up in her Arms, and is carrying from Friend and Country: Kick sometimes I did, and also shriek and cry; but yet I was bound in the wings of the temptation, and the wind would carry me away. I thought also of *Paul*, and of the evil Spirit that did possess him; and d'd greatly fear, that my condition was the same with that of his, 1 *Sam.* 16. 14.

104. In these days, when I have heard others talk of what was the sin against the Holy Ghost, then would the Tempter so provoke me to desire to sin that sin, that I was as if I could not, must not, neither should be quiet until I had committed it; now no sin would serve but that; if it were to be committed by speaking of such a word, then I have been as if my Mouth would have spoken that word, whether I would or no. And in

so

to strong a measure was this temptation up me, that often I have been ready to clap hand under my chin, to hold my Mouth fro opening; and, to that end also I have h thoughts at other times, to leap with head downward, into some Muck-hill-ho or other, to keep my Mouth from speaking.

105. Now again I beheld the condition the Dog and Toad, and counted the estate every thing that God had made, far bett than this dreadful state of mine, and such a my Companions was: Yea, gladly would have been in the condition of a Dog or Horse, for I knew they had no Soul to perish under the everlasting weight of Hell, or sin, as mine was like to do. Nay, and though I saw this felt this, and was broken to pieces with it; yet that which added to my sorrow, was, that I could not find, that with all my Soul I did desire deliverance. That Scripture also did tear and rend my Soul, in the midst of these distractions, *The wicked are like the troubled Sea, which cannot rest; whose Waters cast up Mire and Dirt; There is no peace to the wicked, saith my God,* Isa. 57. 20, 21.

106. And now my heart was, at times, exceeding hard; if I would have given a thousand pounds for a Tear, I could not shed one; no, nor sometimes scarce desire to shed one. I was much dejected, to think that this would

be

be my Lot. I saw some could mourn and lament their sin; and others, again, could rejoyce, and bless God for Christ; and others, again, could quietly talk of, and with gladness remember the Word of God; while I only was in the storm or tempest. This much sunk me, I thought my condition was alone, I should therefore much bewail my hard hap; but get out of, or get rid of these things, I could not.

107. While this temptation lasted, which was about a Year, I could attend upon none of the Ordinances of God, but with sore and great affliction; yea, then was I most distressed with blasphemies. If I have been hearing the Word, then uncleanness, blasphemies, and despair would hold me a Captive there; if I have been reading, then sometimes I had sudden thoughts to question all I read; sometimes again, my Mind would be so strangely snatched away, and possessed with other things, that I have neither known, nor regarded, nor remembred so much as the Sentence that but now I have read.

108. In prayer also I have been greatly troubled at this time; sometimes I have thought I have felt him, behind me, pull my Cloaths: He would be also continually at me in time of Prayer, to have done, break off, make haste, you have prayed enough, and

and ſtay no longer; Still drawing my Mi[nd] away. Sometimes alſo he would caſt in ſuc[h] wicked thoughts as theſe; that I muſt pra[y] to him, or for him: I have thought ſome[-] times of that, *Fall down*, or, *If thou wilt fa[ll] down and worſhip me*, Mat. 2. 9.

109. Alſo, when becauſe I have had wan[-] dering thoughts in the time of this Duty, I have laboured to compeſe my Mind, and fi[x] it upon God; then with great force hath the Tempter laboured to diſtract me, and con[-] found me, and to turn away my Mind, by preſenting to my Heart and Fancy, the Form of a Buſh, a Bull, a Beſom, or the like as if I ſhould pray to theſe: To theſe alſo he would (at ſome times eſpecially) ſo hold my Mind, that I was as if I could think of nothing elſe, or pray to nothing elſe but to theſe, or ſuch as they.

110. Yea at times I ſhould have ſome ſtrong and heart-affecting apprehenſions of God, and the reality of the Truth of this Goſpel: But, Oh! how would my Heart, at ſuch times, put forth it ſelf with unexpreſſible groanings! My whole Soul was then in every word; I ſhould cry with pangs after God, that he would be merciful unto me. But then I ſhould be daunted again with ſuch conceits as theſe; I ſhould think that God did mock at theſe my Prayers, ſaying, and that in the audience of the holy Angels. *This poor ſimple wretch doth*

hanker

hanker after me, as if I had nothing to do with my mercy, but to bestow on such as he. Alas, poor Soul! How art thou deceived! It is not for such as thee, to have favour with the Highest.

111. Then hath the Tempter come upon me also with such discouragements as these: *You are very hot for mercy, but I will cool you; this frame shall not last always: Many have been as hot as you, for a time, but have quenched their Zeal.* And with this, such and such, who were fallen off, would be set before mine Eyes; Then I should be afraid that I should do so too. But, thought I, I am glad this comes into my Mind: Well, I will watch, and take what heed I can. *Though you do*, said Satan, *I shall be too hard for you; I will cool you insensibly, by degrees, by little and little. What care I*, saith he, *though I be seven Years in chilling your Heart, if I can do it at last? Continual rocking will lull a crying Child asleep: I will ply it close, but I will have my end accomplished. Though you be burning hot at present, yet I can pull you from this Fire, I shall have you cold before it be long.*

112. These things brought me into great straits; for as I at present could not find my self fit for present death, so I thought, to live long, would make me yet more unfit; for time would make me forget all, and wear even the remembrance of the evil of sin, the worth of

Heaven

Heaven, and the need I had of the Blood of Christ to wash me, both out of Mind and Thought: But I thank Christ Jesus, these things did not at present make me slack my crying, but rather did put me more upon it (*like her who met with the Adulterer*, Deut. 22. 26.) in which days, that was a good word to me, after I had suffered these things a while; *I am perswaded, that neither height, nor depth, death, nor life, &c. shall seperate us from the Love of God which is in Christ Jesus*, Rom. 8. 38. And now I hoped, long life should not destroy me, nor make me miss of Heaven.

113. Yet I had some supports in this temptation, though they were then all questioned by me. That in *Jer.* 3. at the first, was something to me; and so was the consideration of *ver.* 5. of that Chapter, that though we have spoken and done as evil things as we could, yet we should cry unto God, *My Father, thou art the Guide of my Youth*; and should return unto him.

114. I had also once a sweet Glance from that in 2 *Cor.* 5. 12. *For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.* I remember that one day, as I was sitting in a Neighbour's House, and there very sad at the consideration of my many blasphemies, and as I was saying in my Mind, *What ground have I*

think that I, who have been so vile and abominable, should ever inherit Eternal Life? That word came suddenly upon me, *What shall we say to these things? If God be for us, who can be against us?* Rom. 8. 31. That also was an help unto me, *Because I live, you shall live also,* John 14. 19. But these words were but hints, touches, and short visits, tho' very sweet when present; only they lasted not; but, *like to* Peter's *Sheet, of a sudden were caught up from me, to Heaven again,* Act. 10. 16.

115. But afterwards the Lord did more fully and graciously discover himself unto me, and indeed, did quite, not only deliver me from the guilt that, by these things, was laid upon my Conscience, but also from the very filth thereof; for the temptation was removed, and I was put into my right Mind again, as other Christians were.

116. I remember that one day, as I was travelling into the Country, and musing on the wickedness and blasphemy of my Heart, and considering of the enmity that was in me to God; that Scripture came in my Mind, *He hath made peace by the Blood of his Cross,* Col. 1. 20. By which I was made to see, both again and again, that day, that God and my Soul were friends by this Blood; yea, I saw that the Justice of God, and my sinful Soul, could

embrace

embrace and kiss each other through Blood. This was a good day to me; I hope shall not forget it.

117. At another time, as I was set by the fire in my house, and musing on my wretchedness, the Lord made that also a precious word unto me; *Forasmuch then as the Children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the Devil, and deliver those who through the fear of death were all their life subject to bondage*, Heb. 2. 14, 15. I thought that the glory of these words was then so weighty on me, that I was both once and twice ready to swoon as I sate; yet not with grief and trouble, but with solid joy and peace.

118. At this time also I sate under the Ministery of holy Mr. *Gifford*, whose Doctrine by God's Grace, was much for my stability. This man made it much his business to deliver the people of God from all those false and unfound Tests, that by nature we are prone to. He would bid us take special heed, that we took not up any truth upon trust; as from this, or that, or any other man or men; but to cry mightily to God, that he would convince us of the reality thereof, and set us down therein by his own Spirit, in the Holy Word: For, said he, *if you do otherwise*, when

when Temptations come, if strongly, you not having received them with evidence from Heaven, will find, you want that help and strength, now to resist, that once you thought you had.

119. This was as seasonable to my Soul, as the former and latter Rain in their season, for I had found, and that by sad experience, the truth of these his words; (for *I had felt, no man can say*, especially when tempted of the Devil, *that Jesus Christ is Lord, but by the Holy Ghost.*) Wherefore I found my Soul, through Grace, very apt to drink in this Doctrine, and to incline to pray to God, that in nothing that pertained to God's glory, and my own eternal happiness, he would suffer me to be without the confirmation thereof from Heaven; for now I saw clearly, there was an exceeding difference betwixt the notion of the flesh and blood, and the Revelations of God in Heaven; also a great difference betwixt that Faith that is feigned, and according to Man's Wisdom, and of that which comes by a new being born thereto of God, *Mat.* 16 15. 1 *Joh.* 5 1.

120. But, Oh! now, how was my Soul led from truth to truth by God! Even from the time and Cradle of the Son of God, to his Ascention, and second coming from Heaven, to Judge the World!

121. Truly, I then found, upon this account

count, the great God was very good un
me: for, to my remembrance, there was
any thing that then I cried to God, to ma
known, and reveal unto me, but he was pl
sed to shew it for me. I mean, not one part
the Gospel of the Lord Jesus, but I was
derly led into it: Methought I saw with gr
evidence, from the relation of the four Ev
gelists, the wonderful work of God, in giv
Jesus Christ to save us, from his concep
and Birth, even to his second coming to ju
mean: Me thought I was as if I had seen h
born, as if I had seen him grow up, as
had seen him walk through this World, fro
the Cradle to the Cross; to which also
when he came, I saw how gently he gave hi
self to be hanged, and nailed on it, for
sins and wicked doings. Also as I was mu
ing on this his progress, that dropped on m
spirit, *He was ordained for the slaughter*, 1 Pe
1, 12, 20.

122. When I have considered all the truth
of his Resurrection and have remembred the
word, *Touch me not, Mary*, &c. I have see
as if he had leaped out of the Grave's mouth
for joy that he was risen again, and had p
the conquest over our dreadful foes, *John* 2
17. I have also, in the Spirit, seen him a
Man on the Right Hand of God the Father
for me; and have seen the manner of his

coming

coming from Heaven, to judge the World with Glory, and have been confirmed in these things by these Scriptures following, *Act.* 1. 10. & 7. 56. & 10. 42. *Heb.* 7. 24. & 8. 1. *Rev.* 1. 18. 1 *Thes.* 4. 17, 18.

123. Once I was troubled to know whether the Lord Jesus was Man as well as God, and God as well as Man, and truly, in those days, let men say what they would, unless I had it with evidence from Heaven, all was nothing to me, I counted my self not set down in any truth of God. Well, I was much troubled about this Point, and could not tell how to be resolved: at last, that in *Rev.* 5. came into my mind; *And I beheld, and lo, in the midst of the throne, and of the four Beasts, and in the midst of the Elders, stood a Lamb.* In the midst of the Throne, thought I, there is his Godhead; in the midst of the Elders, there is his Manhood: But Oh! me thought, this did glister! it was a goodly touch, and gave me sweet satisfaction. That other Scripture also did help me much in this, *To us a Child is born, to us a Son is given, and the Government shall be upon his shoulder; and his Name shall be called Wonderful, Counsellor, the mighty God, the Everlasting Father, the Prince of Peace,* &c. Isa. 9. 6.

124. Also besides these teachings of God in his word, the Lord made use of two things

to

to confirm me in this truth, the one was the Errors of the *Quakers*, and the other was the Guilt of Sin; for as the *Quakers* did oppose this Truth, so God did the more confirm me in it, by leading me into the Scriptures that did wonderfully maintain it.

25. The Errors that this People then maintained were,

1. That the Holy Scriptures were not the Word of God.

2. That every man in the World had the Spirit of Christ, Grace, Faith, &c.

3. That Christ Jesus, as crucified, and dying sixteen hundred years ago, did not satisfie Divine Justice for the sins of his people.

4. That Christ's Flesh and Blood was within the Saints.

5. That the Bodies of the Good and Bad that are buried in the Church-yard, shall not arise again.

6. That the Resurrection is past with good men already.

7. That that Man Jesus, that was crucified between two thieves, on Mount *Calvary*, in the Land of *Canaan*, by *Jerusalem*, was not ascended up above the starry Heavens.

8. That he should not, even the same Jesus that died by the hand of the *Jews*, come again at the last day; and as Man, judge all Nations, &c.

26. Many more vile and abominable
were in those days fomented by them
which I was driven to a more narrow
h of the Scripture, and was, through
light and testimony, not only enlight-
but greatly confirmed and comforted
he truth; and as I said, the guilt of sin
help me much; for till as that would
upon me, the Blood of Christ did
t off again, and again, and again; and
oo sweetly, according to the Scriptures.
iends! cry to God to Reveal Jesus Christ
you; there is none teacheth like him.

7. It would be too long here to stay to
ou in particular how God did set me
in all the things of Christ, and how he
that he might so do, lead me into his
s eyes, and also how he did open them
me, and make them shine before me, and
them to dwell with me, talk with me,
comfort me over and over, both of the
Being, and the Being of his Son, and
, and Word, and Gospel.

Only this, as I said before, I will say
you again, that in general, he was plea-
take this course with me. First to suf-
e to be afflicted with temptation con-
them, and then reveal them to
As sometimes I should lie under great
for sin, even crushed to the ground
therewith;

therewith; and then the Lord would sh
me the death of Christ; yea, and so sprin
my Conscience with his Blood, that I sho
find, and that before I was aware, that in t
Conscience, where but just now did reign
rage the Law, even there would rest and a
e peace and Love of God, thro' Christ.

129. Now I had an evidence; as I thou
f my Salvation from Heaven, with m
olden Seals thereon, all hanging in my sig
Now could I remember this manifestatio
nd the other discovery of Grace, with co
fort; and should often long and desire t
the last day were come, that I might be
ever inflamed with the sight, and joy,
communion of him, whose head was crow
with thorns, whose Face was spit on, and
dy broken, and Soul made an Offering
my sins: For whereas before I lay continu
trembling at the mouth of Hell, now
thought I was got so far there from, tha
could not, when I looked back, scarce di
it: And, Oh! thought I, that I were so
score years old now, that I might die qui
ly, that my Soul might be gone to rest.

130. But before I had got thus far out
these my Temptations, I did greatly long
see some ancient godly man's experience,
had writ some hundreds of years before I
born; for, for those who had writ in

d

s, I thought (but I desire them now to par-
me, that they had writ only that which
ers felt; or else had, through the strength
heir Wits and Parts, studied to answer such
jections, as they perceived others were
plexed with, without going down them-
es into the deep. Well, after many such
ings in my mind, the God, in whose hand
all out days and ways, did cast into my
d (one day) a Book of *Martin Luther*; it
his Comment on the *Galatians*; it also
so old, that it was ready to fall piece from
if I did but turn it over. Now I was
ed much, that such an old Book had fal-
into my hand; the which, when I had but
tle way perused, I found my condition,
is experience, so largely and profoundly
dled, as if his Book had been written out
my heart. This made me marvel: for thus
ght I, *This man could not know any thing*
the state of Christians now, but must needs
and speak the experience of former days.
31. Besides, he doth most gravely also
at Book, debate of the rise of these temp-
ons; namely, Blasphemy, Desperation,
the like; shewing that the Law of *Mo-*
as well as the Devil, Death and Hell,
a very great hand therein: The which
st, was very strange to me; but consi-
g and watching, I found it so indeed.

But of particulars here, I intend nothin
only this methinks I must let fall before
Men, I do prefer this Book of *Martin*
ther upon the *Galatians* (excepting the Ho
Bible) before all the Books that ever I ha
seen, as most fit for a Wounded Conscienc

132. And now I found, as I thought, th
I loved Christ dearly: Oh! methought m
Soul cleaved unto him, my affections cleav
unto him: I felt love to him as hot as Fi
and now, as *Job* said, *I thought I should*
in my nest, but I did quickly find, that m
great Love was but little; and that I, wh
had, as I thought, such burning love to Je
Christ, could let him go again for a very tri
God can tell how to abase us, and can hi
pride from Man. Quickly after this, my lo
was tried to purpose.

133. For after the Lord had in this ma
ner, thus graciously delivered me from th
great and sore temptation, and had set
down so sweetly in the Faith of his holy G
spel, and had given me such strong consol
tion, and blessed evidence from Heav
touching my interest in his love thro
Christ; the Tempter came upon me a
and that with a more grievous and th
Temptation than before.

134. And that was, *to sell and part*
this most blessed Christ, to exchange him for
this

...gs of this Life, for any thing. The Temp... lay upon me for the space of a year, ... did follow me so continually, that I was ...rid of it one day in a Month; no, not ...etimes one hour in many days together, ...ds when I was asleep.

35. And though in my judgment I was ...aded, that those who were once effectu... in Christ (as I hoped, through his Grace, ...d seen my self) could never lose him for ...; (*For the Land shall not be sold for ever, the Land is mine*, saith God, *Lev.* 25. 23.) ...was a continual vexation to me; to ...k that I should have so much as one such ...ght within me against a Christ, a Jesus, ...had done for me as he had done; and ...hen I had almost none others, but such ...phemous ones.

36. But it was neither my dislike of the ...ght, nor yet any desire and endeavour to ...it, that in the least did shake or abate ...ntinuation, or force and strength there... for it did always, in almost whatever I ...ght, intermix it self therewith, in such ... that I could neither eat my food, stoop ...pin, chop a stick, or cast mine Eye to ...on this or that, but still the temptation ...came, *Sell Christ for this, or sell Christ ...; sell him, sell him.*

...Sometimes it would run in my

thoughts, not so little as a hundred ti
together; *Sell him, sell him, sell him*: ag
which, I may say, for whole hours toge
I have been forced to stand as continually
ming and forcing my spirit against it, lest
ly, before I were aware, some wicked tho
might arise in my heart, that might con
thereto, and sometimes also the Tem
would make me believe I had consented
but then should I be as tortured upon a R
for whole days together.

138. This Temptation did put me to
fears, lest I should at some times, I say, con
thereto, and be overcome therewith, tha
the very force of my mind, in labouring
gain-say and resist this wickedness, my
body would be put into action, or mo
by way of pushing or thrusting with my h
or elbows; still answering, as fast as the
Prayer said, *Sell him; I will not, I will*
will not, I will not; no, not for thousands,
ands, thousands of Worlds: Thus reeko
lest I should, in the midst of these assaul
too low a value of him, even until I fo
well knew where I was, or how to be
posed again.

139. At these seasons he would not le
eat my food at quiet; but, forsooth, w
was set at the Table at my Meat, I mu
hence to pray. I must leave my food

now; so counterfeit holy also would this
vil be. When I was thus Tempted, I
ld say in my self, *Now I am at Meat, let*
make an end, No, said he, *you must do it*
now you will displease God, and despise Christ.
refore I was much afflicted with these
; and because of the sinfulness of my
(imagining that these things were im-
from God) I should deny to do it, as if
pied God; and then should I be as guil-
cause I did not obey a Temptation of
Devil, as if I had broken the Law of
indeed.

But to be brief, one Morning as I did
my Bed, I was, as at other times, most
ly assaulted with this temptation, *to sell,*
part with Christ; the Wicked suggestion
runing in my mind, *Sell him, sell him, sell*
sell him, sell him, as fast as a man could
k: Against which also, in my mind, as at
times, I answered, *No, no, not for thou-*
thousands thousands, at least twenty times
ther: But at last, after much striving, e-
until I was almost out of breath, I felt this
ght pass through my heart, *Let him go*, if
will; and I thought also that I felt my heart
y consent thereto. Oh, the diligence of
Oh, the desperateness of Man's heart!
Now was the battle won, and down
as a Bird that is shot from the top of a

tree, into great guilt, and fearful def
Thus getting out of my bed, I went mope
into the Fields, but, God knows, with as h
vy an heart as mortal man, I think could b
where for the space of two hours, I was li
man bereft of life, and as now past all re
ry, and bound over to eternal punishmen

And withal, that Scripture did
upon my Soul, *Or prophane person, as E
who for one morsel of meat, sold his birth ri
for ye know, how that afterwards, when
would have inherited the blessing, he was re
ed; for he found no place of repentance, tho
he sought it carefully, with tears*, Heb 12

143. Now was I as one bound, I felt
self thus up unto the Judgment to come;
thing now for two years together, would
bide with me, but damnation, and an ex
dation of damnation: I say, nothing
would abide with me but this, save some
moments for relief, as in the sequel you
shall find.

144. These words were to my Soul,
fetters of brass to my legs; in the conti
sound of which, I went for several months
gether. But about ten or eleven a clock
that day, as I was walking under an
(full of horror and guilt, God knows) and
moaning my self for this hard hap, that

thought should arise within me, suddainly sentence bolted in on me. *The blood of Christ remits all guilt.* At this, I made a and in my spirit: With that, this word took hold upon me, *The blood of Jesus Christ his Son, cleanseth us from all sin,* 1 Joh. 1.

145. Now I began to conceive peace in my soul, and methought I saw as if the Tempter did fear and steal away from me, as being ashamed of what he had done. At the same time also I had my sin and the blood of Christ thus represented to me, that my sin, when compared to the Blood of Christ, was no more to it, than this little clot or stone before me, is to this vast and wide field that here I see. This gave me good encouragement for the space of two or three hours; in which time also, methought I saw, by faith, the Son of God, as suffering for my sins; but because it tarried not, I therefore sunk in my spirit, under exceeding guilt again.

146. But chiefly by the aforementioned Scripture, concerning *Esau's* selling of his birth-right; for that Scripture would lie all day long, all the week long; yea, all the year long in my mind, and hold me down, so that I could by no means lift up my self; for when I would strive to turn me to this Scripture, or that, for releif, still that Sentence would be

sounding in me, *For ye know how that afterwards, when he would have inherited the blessing, he found no place of repentance, though he sought it carefully with tears.*

147. Sometimes, indeed, I should have a touch from that in *Luk.* 22. 31. *I have prayed for thee, that thy faith fail not*; but it would not abide upon me; neither could I indeed when I considered my state, find ground to conceive in the least, that there should be the root of that Grace within me, having sinned all I had done. Now was I tore and rent in an heavy case, for many days together.

148. Then began I with sad and careful heart, to consider of the nature and largeness of my sin, and to search in the Word of God if I could in any place espy a word of promise, or any encouraging sentence, by which I might take relief. Wherefore I began to consider that of *Mar.* 3. *All manner of sins and blasphemies shall be forgiven unto the sons of men, wherewith soever they shall blaspheme.* Which place methought, at a bluſh, did contain a large and glorious Promiſe for the pardon of high offences; but conſidering the place more fully, I thought it was rather to be underſtood, as relating more chiefly to thoſe who had, while in a natural eſtate, committed ſuch things as there are mentioned; but not to me, who had not only received light and mercy, but that

had

both after, and also contrary to that, so
ited Christ as I had done.

149. I feared therefore that this wicked sin
mine might be that sin unpardonable, of
h he there thus speaketh, *But he that shall*
pheme against the Holy Ghost, hath never for-
eness, but is in danger of Eternal damnation,
. 3. And I did the rather give credit to
, because of that sentence in the *Hebrews*,
you know how that afterwards, when he would
inherited the blessing, he was rejected; for
found no place of repentance, though he sought
carefully with tears. And this stuck always
me.

150. And now was I both a burthen and a
or to my self; nor did I ever so know, as
what it was to be weary of my life, and
afraid to die. Oh, how gladly now would
ve been any body but my self! Any thing
a man! and in any condition but mine
! For there was nothing did pass more
quently over my mind, than that it was
possible for me to be forgiven my transs-
sion, and to be saved from wrath to
e.

151. And now began I to labour to call a-
time that was past, wishing a thousand
s twice told, that the day was yet to
e, when I should be tempted to such a
concluding with great indignation, both

against my heart, and all assaults, how would rather have been torn in pieces, th found a consenter thereto. But, alas! th thoughts, and wishings, and resolvings w now too late to help me; the thought h passed my heart, God hath let me go, a I am fallen. O! thought I, that it was w *me as in months past, as in the days when G preserved me!* Job 29.2.

152. Then again, being loth and unwilli to perish, I began to compare my sin wi others, to see if I could find that any of th that are saved, had done as I had done. I considered *David's* Adultery and Murth and found them most heinous crimes; a those too committed after Light and Gra received. But yet, by considerings, I perceiv that his transgressions were only such as wer against the Law of *Moses*; from which th Lord Christ could, with the consent of h Word, deliver him. But mine was again Gospel; yea, against the Mediator thereof I had sold my Saviour.

153. Now again should I be as if racke upon the wheel, when I considered that, be sides the guilt that possessed me, I shou be so void of Grace, so bewitched. Wha thought I, must it be no sin but this? Mu it needs be the *great transgression*! Psal. 19. Must *that* wicked one touch my Soul? I Jo

18. Oh, what ſtings did I find in all theſe ſentences!

154. What, thought I, is there but *one* ſin that is unpardonable? But *one* ſin that layeth my ſoul without the reach of Gods Mercy; and muſt I be guilty of *that*? Muſt it needs be that? Is there but *one* ſin among *ſo many* millions of ſins, for which there is no forgiveneſs, and muſt I commit this? Oh, unhappy Man! Oh, unhappy *Man!* Theſe things would break and confound my Spirit, that I could not tell what to do; I thought, at times, they would have broke my wits; and ſtill, to aggravate my miſery, that would run in my mind, *You know how that afterwards, when he would have inherited the bleſſing, he was rejected. None knows the terrors of theſe days but my ſelf.*

155. After this, I came to conſider of Peter's ſin, which he committed in denying his Maſter. And indeed, this came nigheſt to mine, of any that I could find, for he had denied his Saviour, as I, after light and mercy received; yea, and that too, after warning given him. I alſo conſidered, that he did it but once and twice, and that, after time to conſider betwixt. But though I put all theſe circumſtances together, that, if poſſible, I might find help, yet I conſidered again, that mine was But *a denial of his Maſter*, but mine *a ſelling of my Saviour*. Wherefore I thought

thought with my self, that I came neare
Judas, than either to *David* or *Peter*.

156. Here again my torment would fla
out and afflict me; yea, it would grind
as it were to powder, to consider the pre
vation of God towards others, while I fell
to the snare; for in my thus considering
other men's sins, and comparing of them w
mine own, I could evidently see, God pre
ved them, notwithstanding their wickedn
and would not let them, as he had let me,
come a Son of Perdition.

157. But Oh, how did my Soul at this ti
prize the preservation that God did set abo
his people! Ah, how safely did I see the
walk, whom God had hedged in! They we
within his care, protection and special pro
dence. Though they were full as bad as I,
nature; yet, because he loved them, he wou
not suffer them to fall without the range
mercy. But as for me, I was gone, I had do
for he would not preserve me, nor keep me
but suffered me, because I was a Reprobate,
fall as I had done. Now did those blessed p
ges that speak of God's keeping his people
shine like the Sun before me, tho' not to co
fort me, yet to shew me the blessed state
heritage of those whom the Lord had bles

158. Now I saw, that as God had his ha
in all providences and dispensations that ove
too

k his Elect, so he had his hand in all the
mptations that they had to sin against him;
t to animate them unto wickedness, but to
ise their temptations and troubles for them;
d also to leave them, for a time, to such
s only, as might not destroy, but humble
em; as might not put them beyond, but
them in the way of the renewing of his
ercy. Cut Oh, what love, what care, what
dness and mercy did I now see, mixing it
f with the most severe and dreadful of all
God's ways to his people! He would let *Da-*
id, Hezekiah, Solomon, Peter, and others fall,
t he would not let them fall into sin unpar-
nable, nor into Hell for sin. Oh! thought I,
ese be the Men that God hath loved; these
e the men that God, though he chastiseth
em, keeps them in safety by him; and them
hom he makes to abide under the shadow
the Almighty. But all these thoughts ad-
d sorrow, grief and horror to me, as what-
er I now thought on, it was killing to me.
I thought how God kept his own, that was
ling to me; if I thought of how I was fal-
my self, that was killing to me. As all
ngs wrought together for the best, and to
good to them that were the called, accor-
g to his purpose; so I thought that all
ings wrought for my damage, and for my
ernal overthrow.

159. Then

159. Then again I began to compare my sin with the sin of *Judas*, that, if possible I might find if mine differed from that which in truth is unpardonable: And, Oh! thought I, if it should differ from it, though but the breadth of an hair, what an happy condition is my Soul in! And by considering, I found that *Judas* did his intentionally, but mine was against my prayer and strivings; besides, his was committed with much deliberation, but mine in a fearful hurry, on a suddain; all the while I was tossed to and fro, like the Locust, and driven from trouble to sorrow; hearing always the sound of *Esau's* fall in mine Ears, and of the dreadful consequences thereof.

160. Yet this consideration about *Judas* his sin was, for a while, some little relief unto me, for I saw I had not, as to the circumstances, transgressed so foully as he. But this was quickly gone again; for I thought with my self, there might be more ways than one to commit the unpardonable sin; also I thought that there might be degrees of that, as well as of other transgressions; wherefore, for ought I yet could perceive, this iniquity of mine might be such as might never be passed by.

161. I was often now ashamed that I should be like such an ugly man as *Judas*: I thought also how loathsom I should be unto all the Saints at the Day of Judgment: insomuch that

now

I could scarce see a good man, that I be-
ed had a good Conscience, but I should
my heart tremble at him, while I was in
presence. Oh! now I saw a glory in wal-
g with God, and what a mercy it was to
e a good Conscience before him.

162. I was much about this time tempted to
ent my self, by receiving some false Opi-
, as that there should be no such thing as
y of Judgment, that we should not rise
, and that sin was no such grievous thing.
Tempter suggesting thus, *For if these
gs should indeed be true, yet to believe other-
would yield you ease for the present. If you
perish, never torment your self so much be-
hand; drive the thoughts of damning out of
mind, by possessing your mind with some such
lusions, that* Atheists *and* Ranters *use to help
selves withal.*

163. But Oh! when such thoughts have
through my heart, how as it were, within
p, hath Death and Judgment been in my
! Methought the Judge stood at the door,
as if it was come already; so that such
ps could have no entertainment. But me-
k I see by this, that Satan will use any
ns, to keep the Soul from Christ; he lo-
not an awakened frame of spirit; securi-
, blindness, darkness and error, is the very
dom and habitation of the wicked One.

164. I

164. I found it hard work now to pray to God; because despair was swallowing me up. I thought I was, as with a tempest, driven away from God; for always when I cried to God for mercy, this would come in, *'Tis too late; I am lost, God hath let me fall; not to correction, but condemnation: My sin is unpardonable; and I know, concerning* Esau, *how that after he had sold his Birth right, he would have received the Blessing, but was rejected.* About this time I did light on that dreadful story of that miserable mortal, *Francis Spira*: A Book that was to my troubled spirit, as salt, when rubbed into a fresh wound; every sentence in that book, every groan of that man, with all the rest of his actions in his dolours, as his tears, his prayers, his gnashing of teeth, his wringing of hands, his twining, and twisting and languishing, and pining away under the mighty hand of God that was upon him, were as knives and daggers in my Soul; especially that sentence of his was frightful to me, *Man knows the beginning of sin, but who bounds the issues thereof?* Then would the former sentence, as the conclusion of all, fall like an hideous thunder-bolt again upon my Conscience; *For you know how that afterwards, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears.*

165. The

165. Then should I be struck into a very
at trembling, insomuch that at sometimes
ould, for whole days together, feel my vo-
body, as well as my mind, to shake and
ter under the sense of the dreadful judg-
ent of God, that should fall on those that
ve sinned that most fearful and unpardona-
sin. I felt also such a clogging and heat
my stomach, by reason of this my terror,
I was, especially at sometimes, as if my
ist-bone would have split asunder, then I
ught of that concerning *Judas, who by his*
ing head long, burst asunder, and all his bowels
ed out, Act. 1.

166. I feared also that this was the mark
the Lord did set on *Cain*, even continual
and trembling under the heavey load of
t that he had charged on him for the blood
his brother *Abel*. Thus did I wind, and
e, and shrink under the burthen that was
n me; which burthen also did so oppress
that I could neither stand, nor go, nor lie
r at rest or quiet.

167. Yet that saying would sometimes come
mind, *He hath received gifts for the rebellious*,
68. 18. *The rebellious*, thought I; Why,
they are such as once were under sub-
ion to their Prince; even those who, after
y have sworn subjection to his Government,
e taken up Arms against him; and this,

thought

thought I, is my very condition; I once lov
him, feared him, ſerved him; but now I a
a rebel, I have ſold him, I have ſaid, *Let h*
go if he will, but yet he has gifts for rebel
and then why not for me?

168. This ſometimes I thought on, an
ſhould labour to take hold thereof, that ſom
though ſmall refreſhment might have be
conceived by me; but in this alſo I miſſed
my deſire, I was driven with force beyond
I was like a Man going to execution, even
that place where he would fain creep in; an
hide himſelf, but may not.

169. Again, after I had thus conſidered t
ſins of the *Saints* in particular, and found *m*
went beyond them, then I began to think t
with my ſelf; See caſe I ſhould put *all th*
together, and *mine alone* againſt them, migh
not then find ſome Encouragement? For
mine, though bigger than any one, yet ſho
be but equal to all, then there is hopes;
that Blood that hath virtue enough in it
waſh away all theirs, hath virtue enough in
to do away mine, though this one be full
big, if not bigger than all theirs. Here aga
I ſhould conſider the ſin of *David*, of *Solom*
of *Manaſſeh*, of *Peter*, and the reſt of the gr
offenders; and ſhould alſo labour what
might, with fairneſs, to aggravate and heig
ten their ſins by ſeveral circumſtances.

70. I should think with my self, that *David* shed blood to cover his Adultery, and that the Sword of the Children of *Ammon*; a work that could not be done, but by contrivance, deliberate contrivance, which was a great aggravation to his sin. But then this would turn upon me; Ah! but these were sins against the Law, from which there was a Jesus sent to save them; but yours is sin against the Saviour, and who shall save you from that?

71. Then I thought on *Solomon*, and how he sinned in loving strange women, in falling down to their Idols, in building them Temples; in doing this after light, in his old Age, after great mercy received. But the same Conviction that cut me off in the former consideration, cut me off as to this; namely, that those were but sins against the Law, for which God had provided a remedy; *but I had sold my Saviour*, and there now remained no more Sacrifice for sin.

72. I would then add to these men's sins, the sins of *Manasseh*, how that he built Altars for Idols in the House of the Lord; he also observed times, used inchantments, had to do with Wizzards, was a Wizzard, had his familiar Spirits, burn his Children in the Fire a Sacrifice to Devils, and made the Streets of *Jerusalem* run down with the blood of Innocents.

cents. These, thought I, are great sins, [illegible] of a bloody colour; but yet it would [illegible] again upon me, *They are none of them of [illegible] nature of yours; you have parted with Jesus, [illegible] have sold your Saviour.*

173. This one consideration would always kill my heart, *My sin was point-blank against [illegible] Saviour*; and that too, at that heighth, [illegible] I had in my heart said of him, *Let him go [illegible] he will.* Oh! me thoughts this sin was bigg[illegible] than the sins of a Country, of a Kingdom, [illegible] of the whole World; *no* one pardonable [illegible] not *all* of them together, was able to equ[illegible] mine; mine out-went them every one.

174. Now I should feel my mind to fl[illegible] from God, as from the face of a dreadf[illegible] Judge; yet this was my torment, I could [illegible] escape his hand: (*It is a fearful thing to fall [illegible] to the hands of the living God*, Heb. 10.) But [illegible] blessed be his Grace, that Scripture, in the[illegible] flying fits, would call, as running after me, [illegible] *have blotted out, as a thick cloud, thy transgre[illegible] sions; and as a cloud, thy sins: return unto me [illegible] for I have redeemed thee*, Isa. 44. 22. This, [illegible] say, would come in upon my mind, when I w[illegible] fleeing from the face of God; for I did fl[illegible] from his face, that is, my mind and spirit fl[illegible] before him; by reason of his highness, I coul[illegible] not endure: Then would the text cry, *Retu[illegible] unto me*, it would cry aloud, with a very gre[illegible]

voic[illegible]

ce, *Return unto me, for I have redeemed thee.*
ded, this would make me make a little stop,
as it were look over my shoulder, behind
, to see if I could discern that the God of
ce did follow me with a pardon in his hand
I could no sooner do that, but all would be
ded and darkned again by that sentence,
you know how that afterwards, when he would
inherited the blessing, he found no place of
pentance, though he sought it carefully with
it. Wherefore I could not return, but
l, though at sometimes it cried, *Return,*
rn, as if it did hollow after me: But I
red to close in therewith, lest it should
come from God; for that other, as I
, was full sounding in my Conscience,
you know how that afterwards, when he
ld have inherited the blessing, he was reject-
&c.

175. Once, as I was walking to and fro in a
od man's shop, bemoaning of my self in my
and doleful state, afflicting my self with
abhorrence for this wicked and ungodly
ught; lamenting also this hard hap of mine,
that I should commit so great a sin, greatly
ring I should not be pardoned; praying also
my heart, that if this sin of mine did differ
that against the Holy Ghost, the Lord
uld shew it me: And being now ready to sink
fear, suddainly there was as if there had
rushed

rushed in at the Window, the Noise of wi
upon me, but very pleasant, and as if I h
heard a voice speaking, *Didst ever refuse t
justified by the blood of Christ?* And withal, r
whole life of profession past, was in a mom
opened to me, wherein I was made to see, t
designedly I had not. So my heart answe
groaningly, No. Then fell with power th
Word of God upon me, *See that ye refuse n
him that speaketh*, Heb. 12. 25. This made
strange seisure upon my spirit, it brought li
with it, and commanded a silence in my he
of all those tumultuous thoughts that bef
did use, like masterless hell-hounds, to roar a
bellow, and make an hideous noise within m
It shewed me also, that Jesus Christ had ye
word of Grace and Mercy for me, that he h
not, as I had feared, quite forsaken and cast
my Soul; yea, this was a kind of a chide
my pronenes to desperation; a kind of thre
ning of me, if I did not, notwithstanding m
sins, and the heinousnes of them, venture m
Salvation upon the Son of God. But as
my determining about this strange dispen
tion, what it was, I know not; or from whe
it came, I know not; I have not yet, in tw
ty years time, been able to make a Judgm
of it: *I thought then what here I should be wi
speak.* But verily, that suddain rushing wi
was as if an Angel had come upon me;

bo

h it and the Salutation I will leave until Day of Judgment; only this I say, It com-nded a great calm in my Soul, it perswa-me there might be hope: it shewed me, thought, what the sin unpardonable was, that my Soul had yet the blessed Privilege ee to Jesus Christ for mercy. But I say, ceiving this dispensation, I know not what to say unto it; which was also, in truth, use that at first I did not speak of it in Book; I do now also leave it to be thought by Men of sound Judgment. I lay not the of my Salvation thereupon, but upon Lord Jesus, in the Promise; yet seeing I here unfolding of my secret things, I ght it might not be altogether in-expe-nt to let this also shew it self, though I not now relate the matter as there I did ex-ience it. This lasted in the favour of it about three or four days, and then I be-to mistrust, and to despair again.

76. Wherefore still my life hung in doubt re me, *not knowing which way I should trip*; y this I found my Soul desire, even to cast f at the foot of Grace by prayer and sup-ation. But, Oh! 'twas hard for me now ar the face to pray to this Christ for mer-against whom I had thus most vilely sin-'Twas hard work, I say, to offer to look in the face, against whom I had so vilely sinned;

sinned; and indeed, I have found it as di
cult to come to God by prayer, after ba
sliding from him, as to do any other thi
Oh, the shame that did *now* attend me (especi
ly when I thought, I am *now* a going to pr
to him for mercy, that I had so lightly es
med but a while be[illegible] I was ashamed; ye
even confounded, because this villany
been committed by me; but I saw that th
was but one way with me, I must go to h
and humble my self unto him, and beg
he, of his wonderful Mercy, would shew
ty to me, and have Mercy upon my wretch
sinful Soul.

177. Which when the Tempter perce
he strongly suggested to me, *That I ought no
pray to God, for prayer was not for any in my c
neither could it do me good, because I had reje
the Mediator, by whom all prayers came with
ceptance to God the Father; and without whom
prayer could come into his presence. Wherefore
to pray, is but to add sin to sin; yea, now to pr
seeing God hath cast you off, is the next way to
ger and offend him more than you ever did be
178. For God* (saith he) *hath been weary
you for these several years already, because
are none of his; your bawlings in his ears
been no pleasant voice to him, and therefore h
you sin this sin, that you might be quite cut
and will you pray still?* This the Devil ur

set forth that in *Numbers*, when *Moses* to the Childten of *Israel*, *That because would not go up to possess the land, when God ld have them, therefore for ever after he did them out from thence, though they prayed might with tears*, Numb. 14. 36, 37, &c. 79. As 'tis said in another place, *Exod.* 4. *The man that sins presumptuously shall be n from God's Altar, that he may die.* Even *Joab* was by King *Solomon*, when he thought nd shelter there, 1 *King.* 2. 27, 28, &c. ese places did pinch me very sore; yet my being desperate, I thought with my self, n but die; and if it must be so, it shall be said, *That such an one died at the foot Christ in prayer.* This I did, but with great culty, God doth know; and that because, ther with this, still that saying about *E* would be set at my heart, even like a fla Sword, to keep the way of the Tree of , lest I should take thereof, and live. Who knows how hard a thing I found to come to God in prayer?

98. I did also desire the prayers of the ple of God for me, but I feared that God ld give them no heart to do it; yea, I bled in my soul to think, that some or of them would shortly tell me, that God said those words to them, that he once say to the Prophet, concerning the Chil-

dren of *Israel*, *Pray not for this people, for I have rejected them*, Jer. 11. 14. So, *Pray not for him, for I have rejected him.* Yea, I thought that he had whispered this to some of them already, only they durst not tell me so; neither durst I ask them of it, for fear, if I should be so, it would make me quite beside my self: *Man knows the beginning of sin (the Spira) but who bounds the issues thereof?*

181. About this time I took an opportunity to break my mind to an ancient Christian, and told him all my case: I told him also, that I was afraid that I had sinned the sin against the Holy Ghost; and he told me, *He thought so too.* Here therefore I had but cold comfort, but talking a little more with him, I found him, though a good man, a stranger to much combat with the Devil. Wherefore I went to God again, as well as I could, for mercy.

182. Now also did the Tempter begin to mock me in my misery, saying, *That seeing I had thus parted with the Lord Jesus, and provoked him to displeasure, who would have stood between my Soul, and the flame of devouring fire, there was now but one way; and that was, to pray that God the Father would be the Mediator betwixt his Son and me, that we might be reconciled again, and that I might have the blessed benefit in him, that his blessed Saints enjoyed.*

183. I

83. Then did that Scripture seize upon Soul, *He is of one mind, and who can turn* Oh! I saw, 'twas as easie to perswade to make a new World, a new Covenant, new Bible, besides that we have already, as pray for such a thing. This was to perswade that what he had done already, was meer and to perswade with him to alter; yea, disannul the whole way of Salvation: And would that saying rent my Soul asunder *ther is there Salvation in any other; for there ne other name under heaven given among whereby we must be saved*, Act. 4. 12.

84. Now the most free, and fully, and gra- words of the Gospel were the greatest dum to me; yea, nothing so afflicted me, the thoughts of Jesus Christ, the remem- ce of a Saviour; because I had cast him brought forth the villany of my sin, and lost by it, to mind: nothing did twinge Conscience like this. Every time that I ght of the Lord Jesus, of his Grace, Goodness, Kindness, Gentleness, Meek- Death, Blood, Promises and blessed Ex- ions, Comforts and Consolations, it to my Soul like a sword; for still, un- these my considerations of the Lord Je- these thoughts would make place for lves in my heart; *Ay, this is the Jesus, ving Saviour, the Son of God, whom you*

have parted with, whom you have slighted, despised and abused, This is the only Saviour, only Redeemer, the only one that could love sinners, as to wash them from their sins in his own most precious Blood: But you have no part nor lot in this Jesus, you have put him from you, you have said in your heart, Let him go if he will. *Now therefore, you are severed from him, you have severed your self from him: Behold the Goodness, but your self to be no partakers of it.* Oh, thought I, what have I lost! What have I parted with! What have I distinherited my poor Soul of! Oh! 'tis sad to be destroyed by the Grace and Mercy of God, to have the Lamb, the Saviour, turn Lion and Destroyer, *Rev. 6.* I also trembled, as I have said, at the sight of the Saints of God; especially at those that greatly loved him, and that made it their business to walk continually with him in this World, for they did, both in their words, their carriages, and all their expressions of tenderness and fear to sin against their precious Saviour, condemn, lay guilt upon, and also add continual affliction and shame to my Soul. *The dread of them was upon me, I trembled at God's* Samuels, 1 Sam. 16.

185. Now also the Tempter began to mock my Soul another way, saying, Christ, indeed, did pity my case, and was sorry for my loss; but forasmuch as I had sinned transg-

ansgressed, as I had done, he could by no means help me, nor save me from what I feared; for my sin was not of the nature of theirs, for whom he bled and died; neither was it counted with those that were laid to his charge when he hanged on the Tree: Therefore, unless he should come down from Heaven, and die a-new for this sin, though indeed he did greatly pity me, yet I could have no benefit of him. These things may seem ridiculous to others, even as ridiculous as they were in themselves, but to me they were most tormenting cogitations: every of them augmented my misery, that Jesus Christ should have so much love as to pity me, when yet he could not help me; nor did I think that the reason why he could not help me, was, because his merits were weak, or his Grace and Salvation went on others already, but because his faithfulness to his threatning would not let him extend his mercy to me. Besides I thought, as I have already hinted, that my sin was not within the bounds of that pardon, that was wrapped up in a promise; and if not, then I knew assuredly, that it was more easie for Heaven and Earth to pass away, than for me to have Eternal Life. So that the ground of all these fears of mine, did arise from a stedfast belief that I had of the stability of the holy Word of God, and also from my being misthermed of the nature of my sin.

186. But, Oh! how this would add to m
affliction, to conceit that I should be guilty
such a sin, for which he did not die. The
thoughts would so confound me, and imp
son me, and tie me up from faith, that I kn
not what to do: But, Oh, thought I, that
would come down again! Oh, that the wo
of Man's Redemption was yet to be done
Christ! How would I pray him, and intre
him to count and reckon this sin amongst t
rest for which he died? But this Scriptu
would strike me down as dead; *Christ bei
raised from the dead, dieth no more: Death h
no more dominion over him*, Rom. 6. 9.

187. Thus, by the strange and unusual
faults of the Tempter, was my Soul like a Br
ken Vessel, driven as with the Winds, and to
sed sometimes headlong into despair; som
times upon the Covenant of Works, and so
times to wish that the new Covenant, and th
conditions thereof, might so far forth a
thought my self concerned, be turned anoth
way, and changed. *But in all these, I was but
those that jostle against the Rocks; more bro
scattered and rent.* Oh, the unthought of ima
ginations, frights, fears and terrors, that a
affected by a thorough application of gui
yielding to desperation! *This is the man th
hath his dwelling among the tombs, with the dea
that is always crying out, and cutting himself wi
stone*

s, Mat. 5. 1, 2, 3. But I say, all in vain; peration will not comfort him, the Old venant will not save him: Nay, Heaven Earth shall pass away before one jot or of the Word and Law of Grace shall or be removed. This I saw, this I felt, under this I groaned; yet this advantage ot thereby, namely, a farther confirmation e certainty of the way of Salvation, and the Scriptures were the Word of God.

I cannot now express what then I saw felt of the steadiness of Jesus Christ, the k of Man's Salvation: What was done, ld not be undone, added to, nor altered. w, indeed, that sin might drive the Soul ond Christ, even the sin which is unpar- able; but woe to him that was so driven, he Word would shut him out.

88. Thus was I always sinking, whatever d think, or do. So one day I walked to a bbouring Town, and sate down upon a le in the Street, and fell into a very deep e about the most fearful state my sin had ght me to; and after long musing, I lift up my head, but me-thought I saw, as if Sun that shineth in the Heavens did grudge ve light; and as if the very stones in the eet, and tiles upon the Houses, did bend selves against me; me-thought that they combined together, to banish me out of the

World; I was abhorred of them, and u
to dwell among them, or be partaker of th
benefits, because I had sinned against the
viour. Oh, how happy now was every cr
ture, over I was! For they stood fast, a
kept their station, but I was gone and lost.

189. Then breaking out in the bitterness
my Soul, I said to my self, with a grievous
How can God comfort such a wretch as I? I
no sooner said it, but this returned upon m
as an eccho doth answer a voice, *This sin is*
unto death. At which I was as if I had b
raised out of a Grave, and cried out aga
Lord, how couldst thou find out such a word as th
For I was filled with admiration at the fitn
and also at the unexpectedness of the senten
The fitness of the word, the rightness of
timing of it, the power, and sweetness, a
light, and glory that came with it also, w
marvellous to me to find. I was now, for
time out of doubt, as to that about wh
so much was in doubt before: My fears
fore *were*, that my sin was not pardonab
and so that I had no right to pray, to repe
&c. or that if I did, it would be of no a
vantage, or profit to me. But now, thou
I, if *this sin* is not unto death, then it is p
donable; therefore from *this* I have enco
ragement to come to God by Christ for m
cy; to consider the promise of forgiven

that which ſtands with open arms to re-
ve me, as well as others. This therefore
a great eaſement to my mind; to wit, that
ſin was pardonable, that it was not the
unto death, (*1 Joh.* 5. 16, 17.) None but
oſe that know what my trouble (by their
n experience) was, can tell what relief
e to my Soul by this conſideration: It
s a releaſe to me from my former bonds,
d a ſhelter from the former ſtorm: I ſeem-
now to ſtand upon the ſame ground with
er ſinners, and to have as good right to
Word and Prayer as any of they.

190. Now, I ſay, I was in hopes that my ſin
not unpardonable, but that there might
opes for me to obtain forgiveneſs. But,
how Satan now did lay about him, for to
g me down again! But he could by no
ns do it, neither this day, nor the moſt part
the next; for this good ſentence ſtood like
ill poſt at my back: Yet towards the eve-
g of the next day, I felt this word begin to
ve me, and to withdraw its ſupportation
m me, and ſo I returned to my old fears
ain, but with a great deal of grudging and
eviſhneſs, for I feared the ſorrow of deſpair;
r could my faith now longer retain this word.

191. But the next day at evening, being
der many fears, I went to ſeek the Lord;
d as I prayed, I cried, and my Soul cried to

im in these words, with strong Cries; *ord, I beseech thee, shew me, that thou hast ed me with an everlasting love*, Jer. 31. 3. ad no sooner said it, but with sweetness t eturned upon me, as an eccho, or sound gain, *I have loved thee with an everlasting lo* low I went to bed in quiet; also when waked the next morning, it was fresh up ny Soul; and I believed it.

192. But yet the Tempter left me not, t could not be so little as an hundred time hat he, that day, did labour to break my pea h, the combats and conflicts that I did th neet with, as I strove to hold by this wor That of *Esau* would fly in my face like Lig ing: I should be sometimes up and do wenty times in an hour; yet God did be e up, and keep my heart upon this word om which I had also, for several days to ner, very much sweetness, and comfortab opes of pardon: For thus it was made u nto me, *I loved thee whilst thou wast comm g this sin I loved thee before, I love thee sti d I will love thee for ever.*

193. Yet I saw my sin most barbarous, an filthy crime, and could not but conclude d that with great shame and astonishmen e I had horridly abused the holy Son o d; wherefore I felt my soul greatly to love d pity him, and my bowels to yearn toward him;

; for I saw he was still my friend, and did
are me good for evil; yea, the love and
ction that then did burn within, to my
d and Saviour Jesus Christ, did work, at
time, such a strong and hot desire of re-
gement upon my self, for the abuse I had
e unto him, that, to speak as I then
ught, had I had a thousand Gallons of
d within my veins, I could freely then
e spilt it all at the command and feet of
my Lord and Saviour.

94. And as I was thus in musing, and in
studies, considering how to love the Lord,
to express my love to him, that saying
e in upon me, *If thou, Lord, should'st mark*
uty, O Lord, who should stand? but there is
iveness with thee, that thou mayest be feared,
. 130. 4. These were good words to me,
cially the latter part thereof, to wit,
there is forgiveness with the Lord that
might be feared; that is, as then I under-
d it, that he might be loved, and had in
rence; for it was thus made out to me,
t the great God did set so high an esteem upon
ove of his poor Creatures, that rather than
ould go without their love he would pardon
transgressions.

95. And now was that word fulfilled on
and I was also refreshed by it; *Then shall*
be ashamed and confounded, and never open
their

their mouth any more because of their shame, w
I am pacified towards them for all that they h
done, saith the Lord God, Ezek. 16. 36. T
was my Soul at this time (and, as I then
think for ever) set at liberty from being
afflicted with my former guilt and amazeme

196. But before many weeks were over
began to despond again, fearing lest, notw
standing all that I had enjoyed, yet I might
deceived, and destroyed at the last; for
consideration came strong into my mind, T
whatever comfort and peace I thought I might h
from the word of the promise of Life, yet w
there could be found in my refreshment a cor
rence and agreement in the Scriptures, let me th
what I will thereof, and hold it never so fas
should find no such thing at the end; for the S
ptures cannot be broken, Joh. 10. 35.

197. Now began my heart again to a
and fear I might meet with disappointment
the last. Wherefore I began with all seri
ness to examine my former comfort, and
consider whether one that had sinned as I h
done, might with confidence trust upon
faithfulness of God, laid down in those wo
by which I had been comforted; and on wh
I had leaned my self: But now were brou
those sayings to my mind, *For it is impos*
for those who were once enlightned, and have
sted the heavenly Gift, and were made partak

the Holy Ghost, and have tasted the good Word of God, and the Powers of the World to come, if they shall fall away, to renew them again unto Repentance, Heb. 6. *For if we sin wilfully, after we have received the knowledge of the truth, there remains no more sacrifice for sin, but a certain fearful looking for of Judgment and fiery indignation, which shall devour the adversaries*, Heb. 10. *Even as Esau, who for one morsel of meat, sold his Birth right: For you know how that afterwards, when he would have inherited the blessing, he was rejected, for he found no place of repentance, though he sought it carefully with tears*, Heb. 12.

198. Now was the Word of the Gospel hid from my Soul; so that no promise or encouragement was to be found in the Bible for me: And now would that saying work on my spirit to afflict me, *Rejoyce not, O Israel, for Joy as other people*, Hos. 9. 1. For now indeed, there was cause of rejoycing for those that held to Jesus; but as for me, I had cut my self off by my transgressions, and left my self neither foot-hold, nor hand-hold, amongst all the stays and props in the precious Word of Life.

199. And truly, I did now feel my self to sink into a gulf, as an house whose foundation is destroyed, I did liken my self, in this condition, unto the case of some child that was

fallen

fallen into a Mill-pit; who, though it co
make some shift to scrabble and sprawl in
water, yet because it could find neither
for hand nor foot, therefore at last it m
die in that condition. So soon as this fr
assault had fastned on my Soul, that Scrip
came into my heart, *This for many days*, D
10. 14. And indeed, I found it was so;
I could not be delivered, nor brought to pe
again, until well-nigh two years and an
were compleatly finished. Wherefore th
words, though in themselves, they tended
discouragement, yet to me, who feared
condition would be eternal, they were
sometimes as an help and refreshment to

20. For, thought I, *many days* are not
ever, *many days* will have an end; there
seeing I was to be afflicted, not a few, but
days, yet I was glad it was but *for many da*
Thus I say, I could re-call my self sometim
and give my self an help; for as soon as ev
the words came into my mind, at first, I kn
my trouble would be long; yet this would
but sometimes, for I could not always think
this, nor ever be helped by it, though I did.

201. Now while these Scriptures lay befo
me, and laid sin anew at my door, that sayi
In *Luke* 18. 1. with others, did encourage m
to prayer: Then the Tempter again laid
me very sore; suggesting, *That neither th*

Mer

Mercy of God, nor yet the Blood of Christ, did all concern me, nor could they help me for my therefore it was but in vain to pray. Yet, ought I, *I will pray: But,* said the Tempter, *sin is unpardonable. Well,* said I, *I will pray. to no boot,* said he. *Yet,* said, *I will pray.* I went to prayer to God; and while I was prayer, I uttered words to this effect, *Lord, an tells me, that neither thy Mercy, nor Christ's od is sufficient to save my Soul: Lord, shall I our thee most, by believing thou wilt and canst him, by believing thou neither wilt nor canst? d, I would fain honour thee, by believing thou and canst.*

on. And as I was thus before the Lord, that ipture fastned on my heart, [*O man great is faith,*] Mat. 15.28. even as if one had clapme on the back, as I was on my knees be- God: Yet I was not able to believe this, this was a prayer of faith, till almost six ths after; for I could not think that I had or that there should be a word for me to faith on; therefore I should still be, as ing in the jaws of desperation, and went rning up and down, in a sad condition.

3. There was nothing now that I longed more, than to be put out of doubt, as to thing in question, and as I was vehement- rring to know if there was indeed hopes me, these words came rolling into my mind,

mind, *Will the Lord cast off for ever? and will he be favourable no more? is his mercy clean gone for ever? doth his promise fail for evermore? Hath God so gotten to be gracious? hath he in Anger shut up his tender mercies?* Psal. 77. 8, 9. And all the while they run in my mind me thought I had this still as the answer, "That a question whether he hath, or no; it may be, he hath not. Yea, the interrogatory seemed to me to carry in it a sure affirmation that indeed he had not, nor would so cast off, but would be favourable; that his promise doth not fail, and that he had not forgotten to be gracious, nor would in anger shut up tender mercy: Some thing also there was upon my heart at the same time, which I cannot now call to mind; which with this Text, did sweeten my heart, and make me conclude, that his mercy might not be quite gone, nor clean gone for ever.

104. At another time, I remembred, I was again much under this Question, *Whether the blood of Christ was sufficient to save my Soul?* In which doubt I continued, from Morning till about seven or eight at Night; and at last when I was, as it were, quite worn out with fear, lest it should not lay hold on me, these words did sound suddainly within my heart, *He is able*: But me-thought, this word *Able* was spoke loud unto me, it shewed a great word, it seemed to be writ in *great* Letters

gave such a justle to my fear and doubt
mean, for the time it tarried with me,
ich was about a day) as I never had from
, all my life, either before or after, *Heb.*
25.

105. But one Morning, when I was again at
yer, and trembling under the fear of this,
no word of God could help me, that piece of
ence darted in upon me, *My Grace is suf-*
nt. At this, me thought, I felt some stay,
there might be hopes. But, oh, how good
ing it is, for God to send his Word! for,
t a fortnight before, I was looking on this
place, and then I thought it could not
e near my Soul with comfort, therefore I
w down my Book in a pet: Then I thought
s not large enough for me; no not large
gh; but now it was as if it had Arms of
ce so wide, that it could not only inclose
But many more such as I besides.

106. By these words I was sustained, yet
without exceeding conflicts, for the space
en or eight weeks; for my peace would
in, and out, sometimes twenty times a
comfort now, and trouble presently;
e now, and before I could go a furlong, as
of fear and guilt as ever heart could hold:
this was not only now and then, but my
e seven weeks experience; for this about
sufficiency of Grace, and *that* of *Esau's* par-

ting

ting with his Birth-right, would be like a pair of Scales within my mind; sometimes one end would be uppermost, and sometimes again the other: according to which, would be my peace or trouble.

207. Therefore I still did pray to God, that he would come in with this Scripture more fully on my heart; to wit, that he would help me to apply the whole sentence, for as yet I could not. That he gave, that I gathered, further I could not go, for as yet it only helped me to hope there might be Mercy for me; *My Grace is sufficient*. And though it came no further, it answered my former question; to wit, that there was hope; yet, because *for thee*, was left out, I was not comforted, but prayed to God for that also. Wherefore, one day, as I was in a Meeting of God's People, full of sadness and terrour, for my fears again were strong upon me; and, as I was now thinking, my Soul was never the better, but my case most sad and fearful, these words did with great power suddainly break in upon me; *My Grace is sufficient for thee, my Grace is sufficient for thee, my Grace is sufficient for thee*, three times together: And, Oh! me-thought that every word was as mighty a word unto me; as *my*, and *Grace*, and *sufficient*, and *for thee*; they were then, and some times are still far bigger than others be.

108. At which time my understanding was enlightned, that I was as though I had seen Lord Jesus look down from Heaven, ough the Tiles, upon me, and direct these ds unto me. This sent me mourning home, oke my heart, and filled me full of joy, laid me low as the dust; only it stayed long with me, I mean, in this glory, and shing comfort; yet it continued with me veral weeks, and did encourage me to : But so soon as that powerful Opera- of it was taken off my heart, that other, t *Esau*, returned upon me as before; so Soul did hang as in a pair of Scales again; times up, and sometimes down; now in , and anon again in terrour.

109. Thus I went on for many Weeks, times comforted, and sometimes tor- d; and especially at sometimes my tor- would be very sore, for all those Scrip- fore-named, in the *Hebrews*, would be fore me, as the only Sentences that keep me out of Heaven. Then again I d begin to repent that ever that thought thorough me; I should also think thus my self, *Why, how many Scriptures are against me? There are but three or four: cannot God miss them, and save me for all?* Sometimes again I should think, *Oh, if not for these three or four words, now how might*

might I be comforted! and I could hardly for bear at some times, but to wish them out the Book.

210. Then me-thought I should see as both *Peter* and *Paul*, and *John*, and all t Writers, did look with scorn upon me, a hold me in derision; and as if they s unto me, *All our words are truth, one of as m force as another: It is not we that have cut off, but you have cast away your self: There none of our sentences that you must take hold up but these, and such as these: It is impossib there remains no more Sacrifice for sin,* Heb. *And it had been better for them, not to have kno the Will of God, than after they have known it to turn from the holy Commandment delive unto them,* Heb. 10. *For the Scriptures can be broken,* 2 Pet. 2. 21.

211. These, as the Elders of the City Refuge, *I* saw, were to be the Judges both my case and me, while I stood, with the *venger* of blood at my heels, trembling their Gate for deliverance, also with a th sand fears and mistrusts, I doubted that would shut me out for ever, *Josh.* 20 3

212. Thus I was confounded, not know what to do, nor how to be satisfied in this q stion, *Whether the Scriptures could agree in salvation of my Soul?* I quaked at the Apos I knew their words were true, and that t must stand for ever.

213.

213. And I remember, one day, as I was in ers frames of spirit, and considering that ese frames were still according to the nature the several Scriptures that came in upon mind; if this of Grace, then I was quiet; if that of *Esau*, then tormented. *Lord*, ought I, *if both these Scriptures would meet in heart at once, I wonder which of them would the better of me.* So me thought I had a long- mind that they might come both together on me; yea, I desired of God they might.

214. Well, about two or three days after, they did indeed; they bolted both upon at a time, and did work and struggle ngely in me for a while; at last, that a- *Esau's* Birth-right began to wax weak, withdraw, and vanish; and this about sufficiency of Grace prevailed, with peace joy. And as I was in a muse about this ng, that Scripture came home upon me, *ercy rejoyceth against judgment*, Jam. 2. 13.

215. This was a wonderment to me, yet, I am apt to think it was of God; for the rd of the Law and wrath, must give place the word of Life and Grace; because, ugh the word of Condemnation be glori- yet the word of Life and Salvation doth ceed in glory, 2 *Cor.* 3. 8, 9, 10, 11. *Mat.* 5. 6, 7. *Joh.* 6. 37. Also that *Moses* and *Elias* st both vanish, and leave Christ and his alone.

216. This

216. This Scripture also did now m
sweetly visit my Soul; *And him that come*
me, I will in no wise cast out. Oh, the com
that I had from this word, *in no wise*! As
should say, *by no means, for nothing, what*
he hath done. But Satan would greatly lab
to pull this promise from me, telling of
That Christ did not mean me, and such as I
sinners of a lower rank, that had not done as I
done. But I should answer him again, *S*
here to in these words no such exception; but
that comes, him, any him: Him that come
me, I will in no wise cast out. And this I
remember still, that of all the slights that
tan used, to take this Scripture from me
he never did so much as put this Ques
But do you come aright? And I have thou
the reason was, because he thought I k
full well what coming a right was; for I
that to come a-right, was to come as I
a vile and ungodly sinner, and to cast m
at the feet of Mercy, condemning my se
sin. If ever Satan and I did strive fo
word of God in all my life, it was for
good word of Christ; he at one end, an
at the other: Oh, what work did we m
It was for this in *John.* I say, that we
ting and strive: He pulled, and I pulled
God be praised, I got the better of him
got some sweetness from it.

217.

17. But, notwithstanding all these helps, blessed words of Grace, yet that of *Esau's* ...ing of his Birth-right, would still at times ...cts my Conscience; for though I had been ...t sweetly comforted, and that but just be-..., yet when that came into my mind, 'twould ...te me fear again, I could not be quite rid ...reof, 'twould every day be with me: where-...now I went another way to work, even ...nsider the nature of this blasphemous ...ught, I mean, if I should take the words ...e largest, and give them their own natu-...force and scope, even every word therein: ...hen I had thus considered, I found that if ...y were fairly taken, they would amount to ..., *That I had freely left the Lord Jesus Christ ...s choice, whether he would be my Saviour, or* ...for the wicked words were these, *Let ... go if he will.* Then that Scripture gave me ..., *I will never leave thee, nor forsake thee*, ...b. 13. 5. *O Lord*, said I, *but I have left thee.* ...en it answered again, *But I will not leave* ... For this I thank God also.

18. Yet I was grievous afraid he should, and ...d it exceeding hard to trust him, seeing I ... so offended him; I could have been exce... glad that this thought had never befallen, ...hen I thought I could with more ease and ...dom abundance, have lean'd on his Grace. ...e it was with me, as it was with *Joseph's* Bre-

thren;

thren; the guilt of their own wickedness d
often fill them with fears, that their Brot
would at last despise them, *Gen.* 50. 15, 16,
219. Yet, above all the Scriptures that I
did meet with, that in *Josh.* 20. was the grea
comfort to me, which speaks of the slayer th
was to flee for refuge: *And if the avenger of bl*
pursue the slayer, then, saith *Moses*, *they that*
the Elders of that city of refuge shall not deliver
into his hand, because he smote his neighbour un
tingly, and hated him not afore time. Oh, bles
be God for this word: I was convinced th
I was the Slayer; and that the Avenger
Blood pursued me. I felt with great terro
only now it remained, that I enquire whet
I have right to enter the City of Refuge:
I found, that he must not, *who lay in wait to*
blood: It was not the wilful *Murtherer*, but
who *unwittingly* did it, he who did it u
wares; not out of spight, or grudge, or
lice, he that shed it unwittingly; even he
did not *hate his Neighbour before.* Where
220. I thought verily, I was the man
must enter, because I had smitten my Ne
bour *unwittingly and hated him not afore ti*
I hated him not afore time; no, I prayed
him was sender of sinning against him
and against this wicked temptation I had
for a twelve month before; yea, and also,
it did pass through my heart, it did in spig

Teeth: wherefore I thought I had right enter this City, and the Elders, which are Apostles, were not to deliver me up. is therefore was great Comfort to me, and give me much ground of hope.

21. Yet being very critical, for my smart made me that I knew not what ground sure enough to bear me, I had one que- that my Soul did much desire to be re- d about; and that was, *Whether it be ble for any Soul that hath indeed sinned the rdonable sin, yet after that to receive, though the least true Spiritual Comfort from God gh Christ?* The which after I had considered, I found the answer was, they could not; and that for these ons:

2. First, Because those that have sinned sin, they are debarred a share in the d of Christ, and being shut out of that, must needs be void of the least ground ope, and so of spiritual comfort, *for to there remains no more Sacrifice for sin*, 10. 26, 27. Secondly, Because they are d a share in the Promise of Life; they never be forgiven, neither in this World that which is to come, *Mat.* 12. 31. dly, The Son of God excludes them al- share in his blessed Intercession;

being for ever ashamed to own them b
before his holy Father, and the blessed A
gels in Heaven, *Mark* 8.

223. When I had with much deliber
on considered of this matter, and could
but conclude that the Lord had comfor
me, and that too after this my wicked s
then methought I durst venture to co
nigh unto those most fearful and terri
Scriptures, with which all this while I h
been so greatly affrighted, and on which
deed before I durst scarce cast mine E
(yea, had much ado an hundred time
forbear wishing of them out of the Bible
I thought they would destroy me) but n
I say, I began to take some measure of
couragement, to come close to them, to
them, and consider them, and to weigh th
scope and tendency.

224. The which when I began to do
found their Visage changed; for they loo
not so grimly as before I thought they d
And first I came to the sixth of the *Hebr*
yet trembling for fear it should strike m
which when I had considered, I found t
the falling there intended, was a falling *q*
away; That is, as I conceived, a falling fr
and an absolute denying of the Gospel
remission of sins by Christ; for, from th

Apostle begins his Argument, *vers.* 1, 2, 3.
ondly, I found that this falling away
st be openly, even in the view of the
rld, even so as *to put Christ to an open*
e. Thirdly, I found that those he there
nded, were for ever shut up of God both
indness, hardness, and impenitency. *It*
possible they should be renewed again unto
entance. By all these particulars, I found
ods everlasting Praise, my sin was not
in in this place intended.
irst, I confessed I was fallen, but not fallen
, that is from the profession of Faith in
unto Eternal Life.
econdly, I confessed that I had put Jesus
ist to *shame* by my sin, but not to open
, I did not deny him before men, not
emn him as a fruitless one before the
rld.
Thirdly, Nor did *I* find that God had shut
up, or denied me to come (though I
d it hard work indeed to come) to him,
orrow and repentance: Blessed be God
unsearchable Grace.
5. Then *I* considered that in the tenth
the *Hebrews*, and found that the *wilful*
there mentioned, is not every wilful sin,
that sin which doth throw off Christ,
then his Commandments too. Second-

ly, That must also be done openly, before two or three Witnesses, to answer that of the Law, *ver.* 28. Thirdly, This sin cannot be committed but with great despite done unto the Spirit of Grace; despising both the dissuasions from that sin, and the perswasions to the contrary. But the Lord knows, though this my sin was deviliſh, yet it did not amount to these.

226. And as touching that in the twelfth of the *Hebrews*, about *Esau's* selling his Birthright, though this was that which killed me and stood like a spear against me; yet when I did consider, First, That his was not a hasty thought against the continual labour of the Mind; but a thought consented to, and put in practice likewise, and that too after serious deliberation: *Gen.* 25. Secondly, It was a publick and open Action, even before his Brother, if not before many more; this made his sin of a far more heinous Nature than otherwise it would have been. Thirdly, He continued to slight his Birth-right: *He did eat and drink, and went his way; thus Esau despised his Birth-right*; yea, twenty years after he was found to despise it still. And Esau said, *I have enough, my Brother, keep that thou hast to thy self*, Gen. 33. 9.

227. N

227. Now as touching this, *That* Esau *bt a place of Repentance*: thus I thought, t. This was not for the *Birth right*, but *blessing*; this is clear from the Apostle, and stinguished by *Esau* himself, *he hath taken y my Birth-right*, (that is, formerly) *and he hath taken away my blessing also*, Gen. 36. Secondly, Now this being thus conred, I came again to the Apostle, to see t might be the mind of God, in a New-tament stile and sense concerning *Esau's* ; and so far as I could conceive, this was mind of God, *That the Birth right* signi- *Regeneration*, and the *Blessing* the *Eter- Inheritance*; for so the Apostle seems to , *Lest there be any prophane Person, as u, who for one morsel of meat sold his Birth-t*; as if he should say, Lest there be any son amongst you, that shall cast off all se blessed beginnings of God that at pre- are upon him, in order to a new Birth, they become as *Esau*, even be rejected *ward*, when they would inherit the ssing.

28. For many there are, who in the day Grace and Mercy, despise those things h are indeed the Birth-right to Heaven, o yet when the deciding day appears, will as loud as *Esau*, *Lord, Lord, open to us*,

but then, as *Isaac* would not Repent, more will God the Father, but will say, *have blessed these, yea, and they shall be bless* but as for you, *Depart, you are worker Iniquity*, Gen. 27. 32. Luke 13. 25, 26, 27 229. When I had thus considered th Scriptures, and found that thus to underst them, was not against, but according to o Scriptures; this still added further to my c couragement and comfort, and also gav great blow to that Objection, to wit, *T the Scriptures could not agree in the Salva of my Soul.* And now remained only t tinder part of the Tempest, for the thun was gone beyond me, only some drops s still remain, that now and then would f upon me; but because my former frig and anguish were very sore and deep, the fore it did oft befall me still, as it befall those that have been scared with Fire; thought every voice was *fire, fire*; every li touch would hurt my tender Conscience.

230. But one day, as I was passing in t Field, and that too with some dashes on Conscience, fearing lest yet all was not ri suddenly this sentence fell upon my So *Thy Righteousness is in Heaven*; and i thought withal, I saw with the Eyes of Soul, Jesus Christ at Gods right Hand, th

ay, was my righteousness; so that where-
er I was, or whatever I was a doing, God
uld not say of me, *He wants my Righteous-*
s, for that was just before him. I also saw
reover, that it was not my good frame of
art that made my Righteousness better,
r yet my bad frame that made my Right-
ousness worse; for my Righteousness was
Christ himself, *the same yesterday, to day*
nd for ever; Heb. 13 8.

33. Now did my Chains fall off my legs
deed, I was loosed from my Afflictions and
ns; my Temptations also fled away; so
at from that time those dreadful Scriptures
God left off to trouble me; now went I
home rejoycing for the Grace and Love
God; So when I came home, I looked to
if I could find that Sentence, *Thy Righte-*
ousness is in Heaven; but could not find such
ying, wherefore my heart began to sink
in, only that was brought to my remem-
ance, 1 Cor. 1. 33. *He is made unto us of*
od Wisdom, Righteousness, Sanctification, and
edemption; by this word I saw the other
tence true.

34. For by this Scripture, I saw that the
n Christ Jesus, as he is distinct from us, as
aching his bodily presence, so he is our
ghteousness and Sanctification before God,

here therefore I lived, for som time, ve
sweetly at peace with God through Chri
O methought Christ! Christ! there was
thing but Christ that was before my Eyes,
was not now (only) for looking upon this
the other benefits of Christ apart, as of
Blood, Burial, or Resurrection, but consi
red him as whole Christ; as he in whom
these, and all his other Vertues, Relatio
Offices and Operations met together,
that as he sat on the right hand of God
Heaven.

133. 'Twas glorious to me to see his
ation, and the worth and prevalency
all his benefits, and that because now I co
look from my self to him, and should recke
that all those Graces of God that now w
green on me, were yet but like those trac
groats and four pence half-pennies that
men carry in their Purses, when their Go
is in their Trunks at home; O, I saw
Gold was in my Trunk at home! in Chri
my Lord and Saviour! Now Christ was all
all my Wisdom, all my Righteousness,
my Sanctification, and all my Redemptio

134. Further, The Lord did also lead
into the Mystery of Union with the Son
God, that I was joyned to him, that I w
flesh of his flesh, and bone of his bone, a

now

ow was that a ſweet word to me, in *Epheſ.* .30. By this alſo was my Faith in him, as y Righteouſneſs, the more confirmed in e; for if he and I were one, then his Righouſneſs was mine, his Merits mine, his Viory alſo mine. Now could I ſee my ſelf in eaven and Earth at once; in Heaven by y Chriſt, by my Head, by my Righteouſs and Life, though on Earth by my Body Perſon.

235. Now I ſaw Chriſt Jeſus was looked of God, and ſhould alſo be looked upon us as that common or publick Perſon, in om all the whole body of his Elect are alys to be conſidered and reckoned; that fulfilled the Law by him, died by him, e from the dead by him, got the Victory er Sin, Death, the Devil, and Hell, by m; when he died, we died, and ſo of his ſurrection. *Thy dead men ſhall live, toge-r with my dead body ſhall they ariſe*, ſaith Iſa. 26. And again, *After two days he will ive us, and the third day we ſhall live in his* t, Hoſea 6. 2. Which is now fulfilled by e ſitting down of the Son of Man on the ht hand of the Majeſty in the Heavens; ording to that to the *Epheſians*, *He hath ed us up together, and made us ſit together in eavenly Places in Chriſt Jeſus*, Epheſ. 2. 6.

236. Ah these blessed considerations and Scriptures, with many other of like nature were in those days made to spangle in mine Eyes, so that I have cause to say, *Praise ye the Lord God in his Sanctuary, Praise him in the Firmament of his Power, Praise him for his mighty Acts, Praise him according to his excellent Greatness*, Psal. 150. 1, 2.

237. Having thus in few words given you a taste of the sorrow and affliction that my Soul went under, by the guilt and terror that this my wicked thought did lay me under, and having given you also a touch of my deliverance therefrom, and of the sweet and blessed comfort that I met with afterwards (which comfort dwelt about a twelve month with my Heart, to my unspeakable admiration) I will now (God willing) before I proceed any further, give you in a word or two What, as I conceive, was the cause of this temptation; and also after that, what advantage at the last it became unto my Soul.

238. For the causes, I conceived they were principally two; of which two also I was deeply convinced all the time this trouble lay upon me. The first was, for that I did not, when I was delivered from the temptation that went before, *still pray to God to keep me from temptations that were to come*; for though, as I

ay in truth, my Soul was much in Prayer before this Tryal seized me. Yet then I prayed only, or at the most, principally, for the removal of present troubles, and for fresh discoveries of his love in Christ; which I saw afterwards was not enough to do; I also should have prayed, that the great God would keep me from the evil that was to come.

239. Of this I was made deeply sensible by the Prayer of Holy *David*, who when he was under present Mercy, yet prayed that God would hold him back from sin, and temptation to come? *For then*, saith he, *shall I be upright, and I shall be innocent from the great transgression*, Psal. 16. 13. By this very word was I gauled and condemned quite through this long temptation.

240. That also was another word that did much condemn me for my folly, in the neglect of this Duty, *Heb.* 4. 16. *Let us therefore come boldly to the throne of Grace, that we may obtain mercy, and find Grace to help in time of need*: This I had not done, and therefore was thus suffered to sin and fall, according to what is written, *Pray that you enter not into temptation*: and truly this very thing is to this day of such weight and awe upon me, that I dare not, when I come before the Lord,

Lord, go off my knees until I intreat him for help and mercy against the temptations that are to come; and I do beseech thee Reader, that thou learn to beware of my negligence by the afflictions that for this thing I did for days, and months, and years with sorrow undergo.

241. Another cause of this temptation was That I had tempted God; and on this manner did I do it: Upon a time my Wife was great with Child, and before her full time was come, her pangs as of a Woman in Travel, were fierce and strong upon her, even as if she would immediately have fallen in labour, and been delivered of an untimely Birth: Now at this very time it was, that I had been so strongly tempted to question the Being of God; wherefore, as my Wife lay crying by me, I said, but with all secrecy imaginable, even thinking in my Heart, *Lord, if thou wilt now remove this sad affliction from my Wife, and cause that she be troubled no more therewith this Night*, (and now were her pangs just upon her) *then I shall know that thou canst discern the most secret thoughts of the Heart.*

242. I had no sooner said it in my Heart, but her pangs were taken from her, and she was cast into a deep sleep, and so continued

ll Morning, at this I greatly marvelled, not nowing what to think; but after I had en awake a good while, and heard her cry o more, I fell to sleep also; so when I wa- d in the Morning, it came upon me again, ven what I had said in my heart the last Night, and how the Lord had shewed me hat he knew my secret Thoughts, which as a great astonishment unto me for seve- l weeks after.

243. Well, about a year and a half after- ards that wicked sinful thought, of which have spoken before, went thorow my icked heart, even this thought, *Let Christ e will*; so when I was fallen under uilt for this, the remembrance of my other ought, and of the effect thereof, would al- o come upon me with this retort, which al- o carried rebuke along with it, *Now you ay see that God doth know the most secret oughts of the Heart.*

244. And with this, that of the passages hat were betwixt the Lord, and his Servant *Gideon*, fell upon my Spirit; how because hat *Gideon* tempted God with his Fleece oth wet and dry, when he should have be- eved and ventured upon his Word, there- re the Lord did afterwards so try him,

as

as to send him against an innumerable com
pany of Enemies. And that too as to ou
ward appearance, without any strength o
help, *Jude.* 6. 7. Thus he served me, an
that justly, for I should have believed hi
Word, and not have put an *if* upon the Al
seeingness of God.

245. And now to shew you something o
the advantages that I also have gained b
this temptation; and first, by this I was ma
continually to possess in my Soul a ver
wonderful sense both of the Being and Gl
ry of God, and of his beloved Son; in th
temptation that went before, my Soul w
perplexed with unbelief, blasphemy, har
ness of heart, questions about the Being
God, Christ, the Truth of the Word, an
certainty of the World to come; I say, th
I was greatly assaulted, and tormented wit
Atheism, but now the Case was otherwi
now was God and Christ continually befo
my Face, though not in a way of comfor
but in a way of exceeding dread and terro
The Glory of the Holiness of God did
this time break me to pieces, and the Bowe
and Compassion of Christ did break me
on the Wheel; for I could not consid
him but as a lost and rejected Christ, th
remem

membrance of which, was as the continu-
breaking of my Bones.

246. The Scriptures alſo were wonderful
ngs unto me; I ſaw that the Truth and
rity of them, were the Keys of the King-
m of Heaven; *thoſe* that the Scriptures
vour, *they* muſt inherit bliſs; but *thoſe*
at they oppoſe and condemn, *muſt* periſh
evermore: O this word, *For the Scrip-
es cannot be broken*, would rend the Caul
my Heart? and ſo would that other,
*oſe ſins ye remit, they are remitted; but
ſe ſins ye retain, they are retained*: Now
w the Apoſtles to be the Elders of the
y of Refuge, *Joſh.* 20. 4. thoſe that they
e to receive in, were received to Life?
thoſe that they ſhut out, were to be ſlain
the avenger of Blood.

247. Oh! One Sentence of the Scripture
more afflict and terrifie my mind, I mean
ſe Sentences that ſtood againſt me (as
metimes I thought they every one did)
re, I ſay than an Army of forty thouſand
en that might have come againſt me.
Vo be to him againſt whom the Scriptures
end themſelves.

248. By this temptation I was made to ſee
more into the Nature of the Promiſes, than
ver I was before; for I lying now trembling
under

under the mighty hand of God, continua
torn and rent by the thundering of his
fice; this made me with careful Heart,
watchful Eye, with great fearfulness, to
over every Leaf, and with much dilige
mixt with trembling, to consider every
tence, together with its natural force and
titude.

249. By this temptation also, I was gr
ly holden off my former foolish practice
putting by the word of promise when it ca
into my mind; for now, though I could
suck that comfort and sweetness from
Promise, as I had done at other times,
like to a man a sinking, I should catch a
I saw; formerly I thought I might not m
dle with the promise, unless I felt its com
but now 'twas no time thus to do, the a
ger of Blood too hardly did pursue me.

250. Now therefore I was glad to c
at *that* word, which yet I feared, I had
ground nor right to own; and even to l
into the bosom of that promise, that y
fear'd did shut its Heart against me. N
also I should labour to take the Word
God hath laid it down, without restrain
the natural force of one syllable thereof;
what did I now see in that blessed sixth
John, And him that comes to me, I will in

se cast out! *John* 6. 30. Now I began to nsider with my self, that God hath a big- mouth to speak with, than I had a heart conceive with; I thought also with my that he spake not his words in haste, or an unadvised heat, but with infinite Wis- m and Judgment, and in very truth and thfulness, 2 *Sam.* 3. 28.

251. I should in these days, often in my atest Agonies, even flounce towards the mise, (as the Horses do towards sound ound, that yet stick in the mire) conclu- g, (though as one almost bereft of his through fear) on this I will rest and and leave the fulfilling of it to the God Heaven that made it. O! many a pull my heart had with Satan, for that ed sixth of *John*; I did not now, as at t times, look principally for comfort; ough, O how welcome would it have unto me!) But now a word, a word an a weary Soul upon, that I might not for ever! 'twas that I hunted for.

252. Yea, often when I have been ma- to the Promise, I have seen as if the d would refuse my Soul for ever; I was as if I had run upon the Pikes, and as the Lord had thrust at me, to keep me m him, as with a flaming Sword. Then

I

I should think of *Esther*, who went to p
on the King contrary to the Law, *Esth.* 4
I thought also of *Benhadad's* Servants, w
went with Ropes upon their Heads to th
Enemies for mercy, 1 *King.* 20 31 *&c.* T
Woman of *Canaan* also, that would not
daunted, though called Dog by Chri
Mat. 15. 22. *&c.* and the man that went
borrow bread at Midnight, *Luke* 11. 5, 6,
8, *&c.* were great encouragements unto
253. I never saw those heights and dep
in Grace and Love, and Mercy, as I saw
ter this temptation! Great Sins do draw
great Grace; and where guilt is most te
ble and fierce, there the mercy of God
Christ, when shewed to the Soul, appe
most high and mighty; when *Job* had
fed through his Captivity, *he had two*
much as he had before, Job. 42. 10. Bl
be God for Jesus Christ our Lord. M
other things I might here make observa
of, but I would be brief, and therefore h
at this time omit them, and do pray G
that my harms may make others fear to
tend, lest they also be made to bear the
Yoke as I did.

I had two or three times, at certain
deliverance from this temptation, such stra
apprehensions of the Grace of God, th
co

uld hardly bear up under it, it was ſo out measure amazing, when I thought it could ach me, that I do think, if that ſenſe of it d abode long upon me, it would have de me uncapable for buſineſs.

254. Now I ſhall go forward to give you relation of other of the Lords dealings with , at ſundry other ſeaſons, and of the temptions I then did meet withal. I ſhall begin h what I met with when I firſt did joyn fellowſhip with the People of God in *Bed-*. After I had propounded to the Church, t my deſire was to walk in the Order Ordinances of Chriſt with them, and alſo admitted by them: while I thought that bleſſed Ordinance of Chriſt, which his laſt Supper with his Diſciples before death, that Scripture, *Do this in remembrance of me*, Luke 22.19. was made a very cious word unto me: For by it the Lord come down upon my Conſcience with diſcovery of his death for my ſins, and I then felt, did as if he plunged me in the tue of the ſame. But, behold, I had not long a partaker at that Ordinance, but h fierce and ſad temptations did attend me all times therein, both to blaſpheme the dinance, and to wiſh ſome deadly thing thoſe that then did eat thereof: That laſt

I should at any time be guilty of consen
to these wicked and fearful thoughts, I
forced to bend my self, all the while to p
to God to keep me from such Blasphem
and also to cry to God to bless the Bread
Cup to them, as it went from Mouth
Mouth. The Reason of this temptatio
have thought since, was, because I did
with that reverence as became me at fi
approach to partake thereof.

255. Thus I continued for three quar
of a Year, and could never have rest
ease: But at the last the Lord came in u
my Soul with that same Scripture, by wh
my Soul was visited before: and after,
I have been usually very well and com
table in the partaking of that blessed O
nance, and have, I trust, therein discer
the *Lords Body* as broken for my sins,
that his precious blood hath been shed for
Transgressions.

256. Upon a time I was somewhat in
ning to a Consumption, wherewith ab
the Spring I was suddenly and violently
zed, with much Weakness in my outw
man: Insomuch that I thought I could
live. Now began I afresh to give my self
to a serious examination after my state
condition for the future, and of my
den

ces for that blessed World to come, For
ath, I bless the name of God, been my
l course, as always, so especially in the
of affliction, to endeavour to keep my
rest in Life to come, clear before mine

57. But I had no sooner began to recal
mind my former experience, of the good-
of God to my Soul, but there came
king into my mind, an innumerable
pany of my Sins and Transgressions,
ongst which these were at this time most
my affliction, namely my deadness, dul-
and coldness in holy Duties; my wan-
s of heart, of my wearisomness in all
things, my want of Love to God, his
and People, with this at the end of all,
*these the fruits of Christianity? Are these
kens of a blessed Man?*

8. At the apprehensions of these things,
sickness was doubled upon me, for now
sick in my inward man, my Soul was
d with guilt; now also was all my for-
experience of God's goodness to me,
taken out of my mind, and hid as if
had never been, nor seen: Now was
Soul greatly pinched between these two
derations. *Live I must not, Die I dare not?*
I sunk and fell in my spirit, and was

giving

giving up all for lost; but as I was walki
up and down in the house as a man in
most woful state, that Word of God t
hold of my heart. *Ye are justified freely
his Grace, through the Redemption that is
Christ Jesus*, Rom. 3. 24. But oh what a tu
it made upon me!

259. Now was I as one awaked out of so
troublesome sleep and dream; and listning
this Heavenly Sentence, I was as if I hea
it thus expounded to me; *Sinner, thou th
est that because of thy Sins and Infirmitie
cannot save thy Soul; but behold, my Son
me, and upon him I look, and not on thee,
deal with thee according as I am pleased
him.* At this I was greatly lightned in
Mind, and made to understand that G
could justifie a sinner at any time, it was
his looking upon Christ, and imputing o
benefits to us, and the work was forth
done.

260. And as I was thus in a muse, t
Scripture also came with great power u
my Spirit, *Not by works of Righteousnes
we have done, but according to his Mercy
hath saved us*, &c. 2 *Tim.* 1. 9. *Tit.* 3. 5. N
was I got on high, I saw my self wi
the Arms of Grace and mercy, and tho
I was before afraid to think of a dying ho

now I cried, *Let me die*: Now Death was
ly and beautiful in my ſight, for I ſaw
hall never live indeed till we be gone to the
r World. O, methought this Life is but
amber, in compariſon of that above; at
time alſo I ſaw more in thoſe words,
n of God, (*Rom.* 8. 17.) then ever I ſhall
ble to expreſs while I live in this World;
s of God! God himſelf is the portion of
Saints: This I ſaw and wondered at, but
ot tell you what I ſaw.

61. Again, as I was at another time very
d weak, all that time alſo the Tempter
beſet me ſtrongly, (for I find he is much
aulting the Soul, when it begins to ap-
ch towards the Grave, then is his Op-
nity) labouring to hide from me my
er experience of Gods goodneſs; Alſo
g before me the terrors of Death, and
Judgment of God, inſomuch, that at
time, through my fear of miſcarrying
ver (ſhould I now die) I was as one
before Death came, and was as if I had
my ſelf already deſcending into the Pit;
hought, I ſaid there were no way but to
I muſt; but behold, juſt as I was in the
ſt of thoſe fears, theſe words of the An-
arrying *Lazarus* into *Abrahams* Boſom,
d in upon me, as who ſhould ſay, *So it*
ſhall

shall be with thee, when thou dost leave the World. This did sweetly revive my Spi and help me to hope in *God*; which wh I had with comfort mused on a while, t word fell with great weight upon my mi *O Death, where is thy sting, O Grave, where thy Victory?* 1 Cor. 15. 55. At this I beca both well in body and mind at once, for sickness did presently vanish, and I wal comfortably in my Work for *God* again.

262. At another time, though, just bef I was pretty well and savoury in my Sp yet suddenly there fell upon me a gr cloud of darkness, which did so hide fr me the things of God and Christ, that I as if I had never seen or known them in life: I was also so over-run in my Soul w a senseless, heartless frame-of-spirit, th could not feel my Soul to move or stir a *Grace* and *Life* by *Christ*; I was as if loyns were broken, or as if my hands and had been tied or bound with Chains. At time also I felt some weakness to seize u my outward man, which made still other affliction the more heavy and uncom fortable to me.

263. After I had been in this condi some three or four days, as I was sitting the fire, I suddenly felt this Word to so

n my Heart, *I must go to Jesus*; at this my former darkness and Atheism fled away, and he blessed things of Heaven were set within my view. While I was on this sudden thus overtaken with Surprize; Wife, said I, is there ever such a Scripture, *I must go to Jesus*? he said she could not tell; therefore I sat musing still to see if I could remember such a place; I had not sat above two or three minutes, but that came bolting in upon me, *And to an innumerable Company of Angels*; and withal, *Hebrews* the twelfth, about the Mount *Sion* was set before mine Eyes, *Heb.* 12. 22, 23, 24.

264. Then with Joy I told my Wife, *O now I know, I know*! but that night was a good night to me, I never had but few better; I longed for the company of some of God's People, that I might have imparted unto them what God had shewed me; Christ was a precious Christ to my Soul that Night, I could scarce lie in my Bed for Joy, and Peace, and Triumph, through Christ; this great Glory did not continue upon me until Morning, yet the twelfth of the Author to the *Hebrews*, Heb. 12. 22, 23. was a blessed Picture to me for many days together after this.

265. The Words are these, *You are come to Mount* Sion, *to the City of the living* God, *the Heavenly* Jerusalem, *and to an innumerable company of Angels, to the general Assembly and Church of the first born which are written in Heaven, to God the Judge of all, and to the Spirits of just men made perfect, and to Jesus the Mediator of the New Testament, and to the blood of sprinkling, that speaketh better things than that of* Abel. Thorow this blessed Sentence, the Lord led me over and over, first to this Word, and then to that, and shewed me wonderful glory in every one of them. These words also have oft since this time been great refreshment to my Spirit. Blessed be God for having mercy on me.

A brief Account of the Authors Call to the Work of the Ministry.

266. AND now I am speaking my Experience, I will in this place thrust in a word or two concerning my Preaching the Word, and of God's dealing with me in that particular also: For after I had been about five or six years awakened, and help-

my ſelf to ſee both the want and worth of Jeſus Chriſt our Lord, and alſo inabled to venture my Soul upon him: Some of the moſt able among the Saints with us, I ſay, the moſt able for Judgment, and Holineſs of Life, as they conceived, did perceive that God had counted me worthy to underſtand ſomething of his Will in his holy and bleſſed Word, and had given me utterance in ſome meaſure to expreſs what I ſaw, to others for edification; therefore they deſired me, and that with much earneſtneſs, that I would be willing at ſome times to take in hand, in one of the Meetings, to ſpeak a word of Exhortation unto them.

267. The which, though at the firſt it did much daſh and abaſh my Spirit, yet being ſtill by them deſired and intreated, I conſented to their requeſt, and did twice at two ſeveral Aſſemblies, (but in private) though with much weakneſs and infirmity, diſcover my Gift amongſt them; at which they not only ſeemed to be, but did ſolemnly proteſt, as in the ſight of the great God, they were both affected and comforted, and gave thanks to the Father of Mercies for the grace beſtowed on me.

268. After this, ſometimes when ſome of them did go into the Country to teach, they

would also that I should go with them; where though as yet I did not, nor durst not, make use of my Gift in an open way, yet more privately still, as I came amongst the good People in those places, I did sometimes speak a word of Admonition unto them also; the which they as the other, received with rejoycing at the Mercy of God to me-ward, professing their Souls were edified thereby.

269. Wherefore, to be brief, at last, being still desired by the Church, after some solemn Prayer to the Lord, with fasting, I was more particularly called forth, and appointed to a more ordinary and publick Preaching the Word, not only to, and amongst, them that believed, but also to offer the Gospel to those that had not yet received the Faith thereof: About which time I did evidently find in my Mind a secret pricking forward thereto, though, I bless God, not for desire of vain Glory, for at that time I was most sorely afflicted with the fiery darts of the Devil, concerning my Eternal State.

270. But yet could not be content, unless I was found in the Exercise of my gift, unto which also I was greatly animated, not only by the continual desires of the Godly, but also by that saying of *Paul* to the *Corinthians*, *I beseech you, Brethren, (ye know the house-*

Stephanus, *that it is the first fruits of Achaia, and that they have addicted themselves to the Ministry of the Saints*) *that you submit your selves unto such, and to every one that helpeth with us, and laboureth*, 1 Cor. 16. 15, 16.

271. By this Text I was made to see that the Holy Ghost never intended that men who have Gifts and Abilities, should bury them in the earth, but rather did command and stir up such to the Exercise of their gift, and also did commend those that were apt and ready so to do, *They have addicted themselves to the Ministry of the Saints*: This Scripture in these days did continually run in my mind to incourage me, and strengthen me in this my work for God; I have been also incouraged from several other Scriptures and Examples of the godly, both specified in the Word and other ancient Histories, *Acts* 8. 4. and 18. 24, 25. *&c.* 1 *Pet.* 4. 10. *Rom.* 12. 6. *Fox Acts* and *Mon.*

272. Wherefore, though of my self, of all the Saints the most unworthy, yet I, but with great fear and trembling at the sight of my own weakness, did set upon the work, and did according to my gift, and the proportion of my Faith, Preach that blessed Gospel that God had shewed me in the Holy Word

of Truth: Which when the Country understood, they came in to hear the Word by hundreds, and that from all parts, though upon sundry and divers accounts.

273. And I thank God, he gave unto me some measure of bowels and pity for their Souls, which also did put me forward to labour with great diligence and earnestness to find out such a word as might, if God would bless, lay hold of, and awaken the Conscience, in which also the good Lord had respect to the desire of his Servant; for I had not preached long, before some began to be touched, and to be greatly afflicted in their Minds at the apprehension of the greatness of their sin, and of their need of Jesus Christ.

274. But I at first could not believe that God should speak by me to the heart of any man, still counting my self unworthy, yet those who thus were touched would love me and have a peculiar respect for me; and though I did put it from me, that they should be awakened by me, still they would confess it, and affirm it before the Saints of God; they would also bless God for me (unworthy wreth that I am!) and count me God's instrument that shewed to them the way of Salvation.

275. Where-

275. Wherefore seeing them in both their words and deeds to be so constant, and also their Hearts so earnestly pressing after the knowledge of Jesus Christ, rejoycing that ever God did send me where they were; then I began to conclude it might be so, that God had owned in his Work such a foolish one as I; and then came that Word of God to my heart with much sweet refreshment, *The blessing of them that were ready to perish is come upon me; yea, I caused the Widdows heart to sing for joy*, Job. 29. 13.

276. At this therefore I rejoyced, yea, the tears of those whom God did awaken by my Preaching, would be both solace and encouragement to me; for I thought on those sayings, *Who is he that maketh me glad, but the same that is made sorry by me?* 2 Cor. 2. 2. And again, *Though I be not an Apostle to others, yet doubtless I am unto you, for the Seal of my Apostleship are ye in the Lord*, 1 Cor. 6. 2. These things therefore were as another Argument unto me that God had called me to, and stood by me in this Work.

277. In my Preaching of the Word, I took special notice of this one thing, namely, That the Lord did lead me to begin where his word begins with Sinners, that is, to condemn all flesh, and to open and al-

ledge, that the curse of God by the Law doth belong to, and lay hold on all men as they come into the World, because of Sin. Now this part of my Work I fulfilled with great sense, for the terrors of the Law and guilt for my Transgressions, lay heavy on my Conscience, I preached what I felt, what I smartingly did feel, even that under which my poor Soul did groan and tremble to astonishment.

278. Indeed I have been as one sent to them from the dead; I went my self in Chains to preach to them in Chains, and carried that fire in my own Conscience, that I perswaded them to beware of. I can truly say, and that without dissembling, that when I have been to preach, I have gone full of guilt and terror even to the Pulpit-door, and there it hath been taken off, and I have been at liberty in my mind until I have done my work; and then immediately, even before I could get down the Pulpit-stairs, I have been as bad as I was before. Yet God carried me on, but surely with a strong hand; for neither Guilt nor Hell could take me off my Work.

279. Thus I went for the space of two years, crying out against mens sins, and their fearful state because of them. After which

the

the Lord came in upon my own Soul with some staid peace and comfort through Christ; for he did give me many sweet discoveries of his Blessed Grace thorow him; Wherefore now I altered in my preaching, (for still I preached what I saw and felt) now therefore I did much labour to hold forth Jesus Christ in all his Offices, Relations, and Benefits unto the World, and did strive also to discover, to condemn, and remove those false supports and props on which the world doth both lean, and by them fall and perish. On these things also I staid as long as on the other.

280. After this, God led me into something of the Mystery of the Union of Christ; wherefore that I discovered and shewed to them also. And when I had Travelled through these three chief points of the Word of God, about the space of five years or more, I was caught in my present practice, and cast into Prison, where I have lain above as long again to confirm the Truth by way of suffering, as I was before in testifying of it, according to the Scriptures, in a way of Preaching.

281. When I have been in Preaching, I thank God, my heart hath often, all the time of this and the other exercise with great

earnestness cryed to God that he would make the word effectual to the Salvation of the Soul; still being grieved lest the Enemy should take the word away from the Conscience, and so it should become unfruitful; Wherefore I should labour so to speak the word, as that thereby (if it were possible) the sin and Person guilty might be particularized by it.

282. Also when I have done the Exercise, it hath gone to my heart to think the word should now fall as Rain on stony places; still wishing from my heart, O that they who have heard me speak this day, did but see as I do, what *Sin*, Death, Hell, and the Curse of God, is; and also what the Grace, and Love, and Mercy of God is, thorow Christ, to men in such a case as they are, who are yet estranged from him. And indeed, I did often say in my heart before the Lord, *That if to be hanged up presently before their Eyes, would be a means to awaken them, and confirm them in the Truth, I gladly should be contented.*

283. For I have been in my Preaching, especially when I have been engaged in the Doctrine of Life by Christ, without works, as if an Angel of God had stood by at my back to encourage me, O, it hath been with such

such Power and Heavenly Evidence upon my own Soul, while I have been labouring to unfold it, to demonstrate it, and to fasten upon the Conscience of others, that I could not be contented with saying, *I believe and am sure; methought I was more than sure* (if it be lawful to express my self) that those things which then I asserted, were true.

284. When I went first to Preach the word abroad, the Doctors and Priests of the Country did open wide against me; but I was perswaded of this, not to render rayling for rayling, but to see how many of their carnal Professors I could convince of their miserable state by the Law, and of the want and worth of Christ; for, thought I, *This shall answer for me in time to come, when they shall be for my hire before their face*, Gen. 30. 33.

285. I never cared to meddle with things that were controverted, and in dispute amongst the Saints, especially things of the lowest Nature; yet it pleased me much to contend with great earnestness for the word of Faith, and the Remission of Sins by the Death and Sufferings of Jesus; but I say, as to other things, I should let them alone, because I saw they engendred strife, and because that they neither in doing, nor in leaving

ving undone, did commend us to God t
be his: Besides, I saw my Work befor
me did run into another Channel, even
carry an awakening word; to that there
fore did I stick and adhere.

286. I never endeavoured to, nor dur
make use of, other mens lines, *Rom.* 15.18
(though I condemn not all that do) for
verily thought, and found by experience
that what was taught me by the Word an
Spirit of Christ, could be spoken, maintain
ed and stood to, by the soundest and bes
established Conscience; and though I will
not now speak all that I know in this mat
ter; yet my experience hath more interes
in that Text of Scripture, *Gal.* 1. 11, 12.
than many amongst men are aware.

287. If any of those who were awakened
by my Ministry, did after that fall back,
(as sometimes too many did) I can truly
say their loss hath been more to me, than if
one of my own Children, begotten of my
body, had been going to its Grave; I think
verily I may speak it without any offence
to the Lord, nothing hath gone so near me
as that, unless it was the fear of the loss of
the Salvation of my own Soul: I have
counted as if I had goodly Buildings and
Lordships in those places where my Children
were

re born: my heart hath been so wrapt up the glory of this excellent Work, that I unted my self more blessed and honoured God by this, than if he had made me the mperour of the Christian World, or the rd of all the glory of the Earth without O these words! *He that converteth a nner from the error of his way, doth save a l from death*, Jam. 5. 2. *The fruit of the ighteous is a Tree of Life; and he that win-h Souls, is wise*, Prov. 11. 30. *They that wise, shall shine as the brightness of the Firment, and they that turn many to Righteous-s, as the Stars for ever and ever*, Dan. 12. 3. *what is our hope, or joy, or crown of rejoycing? are not even ye in the presence of our rd Jesus Christ at his coming? for, ye are glory and joy*, 1 Thes. 2. 19, 20. These, I y, with many others of a like nature, have en great refreshments to me.

288. I have observed, That where I have d a Work to do for God, I have had first it were the going of God upon my Spirit desire I might preach there: I have also served, that such and such Souls in particular have been strongly set upon my heart, d I stirred up to wish for their Salvation; nd that these very Souls have, after this, en given in as the fruits of my Ministry.

I

I have observed, that a word cast in by the by, hath done more execution in a Sermon than all that was spoken besides: Sometimes also when I have thought I did no good, then I did most of all; and at other times when I thought I should catch them, I have fished for nothing.

289. I have also observed, that where there hath been a work to do upon Sinners, there the Devil hath begun to roar in the hearts, and by the mouths of his Servants. Yea, oftentimes when the wicked World hath raged most, there hath been Souls awakened by the word: I could instance particulars, but I forbear.

290. My great desire in my fulfilling my Ministry, was, to get into the darkest places of the Country, even amongst those people that were furthest off of profession; yet not because I could not endure the Light, (for I feared not to shew my Gospel to any) but because I found my Spirit did lean most after awakening and converting-work, and the Word that I carried did lean it self most that way also; *yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's Foundation*, Rom. 15. 20.

291. In

291. In my preaching, I have really been pain, and have, as it were, Travelled to ing forth Children to God, neither could I satisfied, unless some fruits did appear in y Work: If I were fruitless, it mattered ot who commended me; but if I were uitful, I cared not who did condemn. I ve thought of that, *Lo, Children are an eritage of the Lord; and the fruit of the omb is his reward. As Arrows in the hand of ighty man, so are Children of the Youth. appy is the man that hath filled his Quiver of them; they shall not be ashamed, but they ll speak with the Enemies in the Gate,* Psal 7. 3, 4, 5.

292. It pleased me nothing to see people ink in Opinions, if they seemed ignorant Jesus Christ, and the worth of their own lvation, sound conviction for *Sin*, especi-lly for Unbelief, and an heart set on fire be saved by Christ, with strong breath-gs after a truly sanctified *Soul*: That it as that delighted me; those were the *Souls* counted blessed.

293. But in this Work, as in all other, I ad my temptations attending me, and that of divers kinds, as sometimes I should be as-ulted with great discouragement therein; earing that I should not be able to speak a word

word at all to edification; nay, that I shou
not be able to speak sense unto the people
at which times I should have such a stran
faintness and strengthlesness seize upon m
body, that my legs have scarce been able
carry me to the place of Exercise.

294. Sometimes again, when I have be
preaching, I have been violently assaulte
with thoughts of blasphemy, and strong
tempted to speak the words with my mou
before the Congregation. I have also at som
time, even when I have begun to speak t
Word with much clearness, evidence, a
liberty of speech, yet been before the en
ing of that Opportunity, so blinded, and
estranged from the things I have been spea
ing, and have also been so straitned in m
speech, as to utterance before the people, th
I have been as if I had not known or re
membred what I have been about, or as
my head had been in a bag all the time o
the Exercise.

295. Again, when at sometimes I hav
been about to Preach upon some smart an
searching portion of the word, I have foun
the Tempter suggest, *What! will you preac
this? this condemns your self, of this your ow
Soul is guilty; wherefore preach not of it a
all, or if you do, yet so mince it, as to make m
blow*

your own escape; lest instead of awakening ers, you lay that guilt upon your own Soul, you will never get from under.

296. But, I thank the Lord, I have been pt from consenting to these so horrid sug-stions, and have rather, as *Sampson*, bow-my self with all my might to condemn and Transgression where ever I found yea though therein also I did bring guilt on my own Conscience; *Let me dye, ought I, with the Philistines, Judg.* 16. 29, rather than deal corruptly with the bles-word of God; *Thou that teacheſt ano-r, teacheſt thou not thy ſelf?* It is far better at thou do judge thy self, even by preach-plainly unto others, then that thou, to ve thy self, imprison the Truth in Unrigh-ousness: Blessed be God for his help also this.

297. I have also, while found in this bles-d work of Christ, been often tempted to ride and liftings up of heart; and though dare not say, I have not been affected with is, yet truly the Lord of his precious mer-hath so carried it towards me, that for e most part I have had but small joy to ive way to such a thing: For it hath been y every days portion to be let into the evil of my own heart, and still made to see such a mul-

a multitude of Corruptions and Infirmitie therein, that it hath caused hanging dow of the head under all my Gifts and Attain ments; I have felt this Thorn in the Fle (2 Cor. 12.8,9.) the very Mercy of God i me.

298. I have had also together with th some notable place or other of the word pre sented before me, which word hath contai ed in it some sharp and piercing Sentenc concerning the perishing of the Soul, no withstanding gifts and parts; as for instance that hath been of great use unto me, *Thou I speak with the Tongue of Men and Angels and have not Charity, I am become as sounding brass, and a tinkling Cymbal*, 1 Cor. 13. 1, 2.

299. A tinkling Cymbal, is an Instrumen of Musick with which a skilful Player ca make such melodious and heart-inflamin Musick, that all who hear him play, ca scarcely hold from dancing; and yet behold the Cymbal hath not Life, neither comes the Musick from it, but because of the Art of him that plays therewith, so then the Instrumen at last may come to naught and perish, thoug in times past such Musick hath been mad upon it.

300. Just thus, I saw, it was and will b with them who have Gifts, but want saving

Grace

ace; they are in the hand of Christ, as Cymbal in the hand of *David*; and as *vid* could with the Cymbal make that irth in the Service of God, as to Elevate hearts of the Worshippers, so Christ can these gifted men, as with them to affect Souls of his people in his Church; yet en he hath done all, hang them by, as less, though sounding Cymbals.

301. This consideration therefore, toge- r with some others, were, for the most rt, as a Maul on the head of Pride, and ire of vain Glory: What, thought I, shall be proud because I am a sounding Brass? it so much to be *a Fiddle? Hath not the ll Creature that hath* life, more of God in than these? Besides, I knew *'twas Love uld never die*, but these must cease and va- ish: So I concluded, a little Grace, a little ove, a little of the true Fear of God is bet- er than all these Gifts: Yea, and I am fully onvinced of it, that it is possible for Souls hat can scarce give a man an Answer, but ith great confusion as to method, I say, it possible for them to have a thousand times ore Grace, and so to be more in the love nd favour of the Lord, than some who by ertue of the gift of Knowledge, can deliver emselves like Angels.

302. Thus

302. Thus therefore I came to perceive that though gifts in themselves were good to the thing for which they are designed, to wit, the Edification of others, yet empty and without power to save the Soul of him that hath them, if they be *alone*: Neither are they, as so, any sign of a mans state to be happy, being only a dispensation of God to some of whose improvement or non-improvement they must when a little love more is over give an account to him that is ready to judge the quick and the dead.

303. This shewed me too, that gifts being alone, were dangerous, not in themselves but because of those evils that attend the man that have them, to wit, pride, desire of vain glory, self conceit, *&c* all which were easily blown up at the applause, and commendation of every unadvised Christian, to the endangering of a poor Creature to fall into the condemnation of the Devil.

204. I saw therefore that he that had Gifts, had need be let into a sight of the nature of them, to wit, that they come short of making of him to be in a truly saved condition, lest he rest in them, and so fall short of the Grace of God.

205. He hath also cause to walk humbly with God, and be little in his own Eyes, and

remember withal, that his Gifts are not own, but the Churches, and that by them is made a Servant to the Church, and he ſt alſo give at laſt an account of his Stew-ſhip unto the Lord Jeſus, and to give a d account, will be a bleſſed thing!

306. Let all men therefore prize a little the fear of the Lord, (Gifts indeed are rable) but yet great Grace and ſmall are better than great gifts and no Grace. doth not ſay, the Lord gives Gifts and ory, but the Lord gives Grace and Glory! bleſſed is ſuch an one; to whom the d gives Grace, true Grace, for that is a ain forerunner of Glory.

307. But when Satan perceived that his tempting and aſſaulting of me would anſwer his deſign; to wit, to overthrow Miniſtry, and make it ineffectual as to ends thereof: Then he tryed another y, which was to ſtir up the minds of the norant, and malicious, to load me with ders and reproaches; now therefore I y ſay, That what the Devil could deviſe, his inſtruments invent, was whirled up down the Country againſt me, think-g, as I ſaid, that by that means they ſhould ake my Miniſtry to be abandoned.

308. It

308. It began therefore to be rumored a and down among the People, that I wa VVitch, a Jesuit, a High-way-man, and t like.

309. To all which, I shall only say, G knows that I am innocent. But as for mi accusers, let them provide themselves to m me before the Tribunal of the Son of G there to answer for all these things (w all the rest of their Iniquities) unless G shall give them Repentance for them, for t which I pray with all my heart.

310. But that which was reported wi the boldest confidence, was, that I had *Misses*, my *Whores*, my *Bastards*, yea, *Wives at once*, and the like. Now th slanders (with the other) I glory in, becau but slanders, foolish, or knavish lies, a falshoods cast upon me by the Devil and Seed, and should I not be dealt with th wickedly by the world, I should want o sign of a Saint, and Child of God. Bles are you (said the Lord Jesus) *when men sh revile you and persecute you, and shall say manner of evil of you falsely for my sake, rej and be exceeding glad, for great is your re ward in Heaven; for so persecuted they Prophets which were before you*, Mat. 5. 11.

311. Th

311. These things therefore upon mine account trouble me not, no, though they were twenty times more than they are. I have a good Conscience, and whereas they speak evil of me, as an evil doer, they shall be ashamed that falsely accuse my good Conversation in Christ.

312. So then, what shall I say to those that have thus bespattered me? Shall I threaten them? Shall I chide them? Shall I flatter them? Shall I entreat them to hold their tongues? no, not I, were it not for that these things make them ripe for damnation that are the Authors and Abettors, I would not unto them; *Report it*? because 'twill increase my Glory.

313. Therefore I bind these lies and slanders to me as an ornament, it belongs to my Christian Profession, to be vilified, slandered, reproached, and reviled; and since all this is nothing else, as my God and my Conscience do bear me witness: I rejoyce in reproaches for Christs sake.

314. I also calling all these fools, or knaves that have thus made it any thing of their business to affirm any of the things aforenamed of me, namely, that I have been taught with other VVomen, or the like. When they have used to the utmost of their endea-

endeavours, and made the fullest enq
that they can to prove against me t
that there is any Woman in Heaven,
Earth, or Hell, that can say, that I hav
any time, in any place, by day or night
much as attempted to be naught with th
and speak I thus, to beg mine Enemies
a good esteem of me: No, not I: I wi
this beg belief of no man: believe, or
believe me in this, all is a case to me.

315. My Foes have mist their mar
this their shooting at me. I am not the m
I wish that they themselves be guiltless
all the Fornicators and Adulterers in *Eng*
were hang'd by the Neck till they be d
John Bunyan, the object of their Envy, wo
be still alive and well. I know not whe
there be such a thing as a Woman bre
ing under the Copes of the whole Hea
but by their Apparel, their Children, o
common Fame, except my Wife.

316. And in this I admire the wis
of God, that he made me shie of wo
from my first Conversion until now. Th
know, and can also bear me witness, w
whom I have been most intimately c
cerned, that it is a rare thing to see me c
it pleasant towards a woman; the comm
Salutation of women I abhor, 'tis od

me in whomsoever I see it. Their mpany alone I cannot away with. I om so much as touch a Womans Hand, I think these things are not so becom- me. When I have seen good men sa- those Women that they have visited, hat have visited them, I have at times de my Objection against it, and when have answered that it was but a piece Civility, I have told them it is not a oely sight: Some indeed have urged holy kiss, but then I have asked why y made baulks, why they did salute the t handsom, and let the ill favoured go, how laudable so ever such things have in the Eyes of others, they have been emly in my sight.

17. And now for a wind up in this ter, I calling not only Men, but An- to prove me guilty of having carnally do with any Woman save my Wife, am I afraid to do it a second time, wing that it cannot offend the Lord in a case, to call God for a Record up- my Soul that in these things I am inno- Not that I have been thus kept be- se of any goodness in me, more than any other, but God has been merciful e and has kept me, to whom I pray

that he will keep me ſtill, not only fro
this but from every evil way and work, a
preſerve me to his Heavenly Kingdo
Amen.

318. Now as Satan laboured by reproach
es and ſlanders to make me vile among m
Country men, that if poſſible, my preac
ing might be made of none effect, ſo the
was added hereto a long and tedious i
priſonment, that thereby I might be fri
ed from my Service for Chriſt, and t
World terrified, and made afraid to he
me preach, of which I ſhall in the ne
place give you a brief account.

A brief Account of the Authors Impriſonment.

319. HAving made profeſſion of th
Glorious Goſpel of Chriſt a lo
time, and preached the ſame about ſi
years; I was apprehended at a Meeting
good people in the Country, (among who
had they let me alone, I ſhould have prea
ed that day, but they took me away fro
amongſt them) and had me before a Ju
ſtice; who after I had offered ſecurity fo
m

appearing at the next Sessions, yet com-
ted me, because my Sureties would not
sent to be bound that I should preach no
re to the people.

310. At the Sessions after, I was Indicted
an Upholder and Maintainer of Un-
ful Assemblies and Conventicles, and
not Conforming to the National Wor-
of the Church of *England*; and after
e Conference *there* with the Justices,
taking my plain dealing with them
a Confession, as they termed it, *of the*
ictment, did Sentence me perpetual ba-
ment, because I refused to Conform. So
g again delivered up to the Goalers
ds, I was had home to Prison, and there
e lain now compleat twelve years, wait-
to see what God will suffer these men
do with me.

321. In which condition I have continu-
with much content through Grace, but
e met with many turnings and goings
n my Heart, both from the Lord, Sa-
and my own Corruptions; by all
ch (glory be to Jesus Christ) I have also
ved, among many things, much Con-
ion, Instruction, and Understanding
ich at large I shall not here discourse;
y, give you in a hint or two, a word

that may ſtir up the Godly to bleſs G
and to pray for me; and alſo to take
couragement, ſhould the caſe be their o
Not to fear what man can do unto them.

322. I never had in all my life ſo g
an inlet into the Word of God as no
them Scriptures that I ſaw nothing in
fore, are made in this place and ſtate
ſhine upon me; Jeſus Chriſt alſo was n
more real and apparent than now; he
have ſeen him and felt him indeed: O
word, *We have not preached unto you un*
ly deviſed Fables, 2 Pet. 1. 16. and that,
raiſed Chriſt from the Dead, and gave
glory, that your Faith and Hope might b
God, 1 Pet. 1. 21 were bleſſed words
me in this my impriſoned Condition.

323. Theſe three or four Scriptures
ſo have been great refreſhment, in
condition, to me? *John* 14. 1, 2,
John 16. 33. *Col.* 3. 3, 4. *Heb.* 12. 22,
24. So that ſometimes, when I have
in the favour of them, I have been ab
laugh at deſtruction, *and to fear neither*
Horſe, nor his Rider. I have had ſweet ſ
of the forgiveneſs of my Sins in this p
and of my being with Jeſus in ano
World: *O the Mount Sion, the Heav*
Jeruſalem, the innumerable Company of

and God the Judge of all, and the Spi-
of Just men made perfect, and Jesus, have
sweet unto me in this place: I have
that here, that I am perswaded I
never, while in this World be able
express; I have seen a Truth in that
pture, *Whom having not seen, yet love;*
hom, though now you see him not yet be-
ing, yet rejoyce with joy unspeakable, and
of Glory. 1 Pet. 1. 8.

24. I never knew what it was for God
and by me at all turns, and at every
of Satan to afflict me, *&c.* as I have
nd him since I came in hither; for look
fears have presented themselves, so
supports and encouragements; yea,
n I have started, even as it were,
nothing else but my shadow, yet God,
eing very tender of me, hath not suffe-
me to be molested, but would with
Scripture or another strengthen me
inst all: insomuch that I have often
Were it lawful, I could pray for greater
ble, for the greater comforts sake, Eccl. 7.
2 Cor. 1. 5.

25. Before I came to Prison, I saw
t was a coming, and had especially
Considerations warm upon my heart:
first was, how to be able to encounter

Death, should that be here my portion. For the first of these, that Scripture, *Col.* 11. was great information to me, namely to pray to God *to be strengthned with all might, according to his glorious power, unto all patience and long-suffering with joyfulness*: I could seldom go to Prayer before I was imprisoned, but for not so little as a year together, this Sentence or sweet Petition would, as it were, thrust it self into my mind, and perswade me, that if ever I would go thorow long suffering, I must have all patience, especially if I would endure joyfully.

326. As to the second Consideration, that Saying, (*2 Cor.* 1. 9.) was of great use unto me, *But we had the sentence of death in our selves, that we might not trust in our selves, but in God that raiseth the dead*: By this Scripture I was made to see that if ever I would suffer rightly, I must first pass a sentence of death upon every thing that can properly be called a thing of this Life, even to reckon my self, my Wife, my Children, my Health, my Enjoyments and all, as dead to me, and my self as dead to them.

327. The second was, to live upon God that is invisible; as *Paul* said in another place, The way not to faint, is *to look*

the things that are seen, but at the things that are not seen; for the things that are seen, are temporal, but the things that are not seen, they are eternal: And thus I reasoned with my self; if I provide only for a Prison, then the Whip comes at unawares; and so doth to the Pillory: Again, if I provide only for these, then I am not fit for banishment; further, if I conclude that banishment is the worst, then if Death come, I am surprized; but that I see the best way to go thorow sufferings is to trust in God through Christ, as touching the World to come; and as touching this World, to *count the Grave my House, to make my Bed in Darkness, to say to Corruption, Thou art my Father, and to the Worm Thou art my Mother and Sister!* that is to familiarize these things to me.

328. But notwithstanding these helps, I found my self a man, and compassed with Infirmities; the parting with my Wife and poor Children hath often been to me in this place, as the pulling the flesh from my Bones; and that not only because I am somewhat too too fond of these great Mercies, but also because I should have often brought to my mind the many hardships, miseries and wants that my poor Family was like to meet with, should

I be taken from them, *especially my poor blind Child*, who lay nearer my heart than all I had besides; O the thoughts of the hardship I thought my blind one might go under, would break my heart to pieces.

329. Poor Child! thought I, what sorrow art thou like to have for thy Portion in this World? Thou must be beaten, must beg, suffer hunger, cold, nakedness, and a thousand Calamities, though I cannot now endure the Wind should blow upon thee: But yet recalling my self thought I, I must venture you all with God, though it goeth to the quick to leave you; O, I saw in this condition, I was as a man who was pulling down his House upon the Head of his Wife and Children; yet thought I, I must do it, I must do it: And now I thought of those *two Milch-Kine that were to carry the Ark of God into another Country, and to leave their Calves behind them.* 1 Sam. 6. 10, 11, 12.

330. But that which helped me in this temptation, was divers considerations, of which three in special here I will name: the first was, the consideration of those two Scriptures, *Leave thy Fatherless Children, I will preserve them alive, and let thy Widows trust in me:* and again, *The Lord said, I*

ly it shall go well with thy Remnant, verily, ill cause the Enemy to entreat thee well in e time of evil, &c. Jer. 49. 11. Chap. 15.

331. I had also this consideration, that I should now venture all for God, I engaged God to take care of my concernments; but if I forsook him and his ways, fear of any trouble that should come me or mine; then I should not only false my profession, but should count also at my Concernments were not so sure, left at Gods feet, whilst I stood to and his Name, as they would be if they re under my own care, though with the mial of the way of God. This was a tarting consideration, and was as Spurs o my Flesh: That Scripture also greathelped it to fasten the more upon me, ere Christ prays against *Judas*, that God ould disappoint him in all his selfish oughts, which moved him to sell his aster. Pray read it soberly, *Psal.* 109. 7, 8, *&c.*

332. I had also another Consideration, d that was, The dread of the Torments Hell, which I was sure they must partke of, that for fear of the Cross do shrink om their Profession of Christ; his Word

and Laws before the Sons of Men: I thought also of the Glory that he had prepared for those that in Faith, and Love, and Patience stood to his ways before them. These things, I say, have helped me, when the thoughts of the misery that both my self and mine, might, for the sake of my profession, be exposed to, hath lain pinching on my Mind.

333. When I have indeed conceited that I might be banished for my Profession, then I have thought of that Scripture, *They were stoned, they were sawn asunder, were tempted, were slain with the Sword; they wandered about in Sheep-Skins, and Goat-Skins, being destitute, afflicted, tormented, of whom the World was not worthy*, for all they thought they were too bad to dwell and abide amongst them. I have also thought of that saying; *The Holy Ghost witnesseth in every City, that Bonds and Afflictions abide me*; I have verily thought that my Soul and it have sometimes reasoned about the sore and sad Estate of a Banished and Exiled condition, how they are exposed to Hunger, to Cold, to Perils, to Nakedness, to Enemies, and a thousand Calamities; and at last it may be to die in a Ditch, like a poor forlorn and desolate Sheep. But

than

thank God hitherto I have not been moved by these most delicate reasonings, but have rather by them more approved my Heart to God:

334. *I will tell you of a pretty business; I was once above all the rest, in a very sad and low Condition for many Weeks, at which time also I being but a young Prisoner, and not acquainted with the Laws, had this lay much upon my Spirit, That my Imprisonment might end at the Gallows for ought that I could tell; now therefore Satan laid hard at me to beat me out of heart, by suggesting thus unto me; But how if when you come indeed to die, you should be in this Condition; that is, as not to savour the things of God, nor to have any Evidence upon your Soul for a better state hereafter? (for indeed at that time all the things of God were hid from my Soul.)*

335. *Wherefore when I at first began to think of this, it was a great trouble to me: for I thought with my self, that in the Condition I now was in, I was not fit to die, neither indeed did think I could if I should be called to it: Besides, I thought with my self, if I should make a scrambling shift to clamber up the Ladder, yet I should either with quaking or other symptoms of fainting give occasion to the Enemy to reproach the Way of God and his People, for their Timorousness.*

rousnes. This therefore lay with great trouble upon me, for methought I was ashamed to die with a pale Face, and tottering Knees, for such a Cause as this.

336. Wherefore I pray'd to God that he would comfort me, and give me strength to do and suffer what he should call me to; yet no comfort appear'd, but all continued hid: I was also at this time so really possessed with the thought of death that oft I was as if I was on a Ladder with the Rope about my Neck; only this was some Encouragement to me, I thought I might now have an opportunity to speak my last words to a Multitude which I thought would come to see me die, and thought I, if it must be so, if God will but convert one Soul by my very last words, I shall not count my Life thrown away, nor lost.

337. But yet all the things of God were kept out of my sight, and still the Tempter followed me with, *But whither must you go when you die? What will become of you? Where will you be found in another World? What evidence have you for Heaven and Glory, and an Inheritance among them that are sanctified?* Thus I was tossed for many Weeks, and knew not what to do; at last this consideration fell with weight upon me, *That it was for the Word and way of God that I was in this Condition, wherefore I was engaged not to flinch an hairs breadth from it.* 338.

338. I thought also, that *God* might choose whether he would give me comfort now, or at the hour of Death; but I might not therefore choose whether I would hold my Profession or no: I was bound, but I was free, yea, 'twas my Duty to stand to his Word, whether he would ever look upon me or save me at the last: Wherefore thought I, save the point being thus, I am now going on, and venturing my Eternal State with Christ, whether I have comfort here or no; if God doth not come in, thought I, *I will leap off the Ladder even headfold into Eternity, sink or swim, come Heaven, come Hell, Lord Jesus, if thou wilt catch me, do; if not, I will venture for thy Name.*

339. I was no sooner fixed upon this Resolution, but that word dropt upon me, *Doth Job serve God for nought?* As if the Accuser had said, Lord, *Job* is no upright Man, he serves thee for by Respects; *Hast thou not made an Hedge about him, &c. but put forth now thine Hand, and touch all that he hath, and he will curse thee to thy Face.* Now now, thought I, is this the sign of an upright Soul, to desire to serve God when all is taken from him; is he a godly Man that will serve God for nothing rather than give out?

out? Bleſſed be God; Then I hope I hav
an upright Heart, for I am reſolved (Go
giving me ſtrength) never to deny my Pr
feſſion, though I have nothing at all for m
Pains; and as I was thus conſidering, th
Scripture was ſet before me, *Pſal.* 44. 1
&c.

340. Now was my Heart full of Com
fort, for I hoped it was ſincere; I woul
not have been without this Tryal, for much
I am comforted every time I think of i
and I hope I ſhall bleſs God for ever for t
teaching I have had by it. Many more
the dealings of *God* towards me, I mig
relate. *But theſe out of the ſpoils won in B
tel have I dedicated to maintain the Houſe
God,* 1 Chron. 26. 27.

THE CONCLUSION.

1. OF all the Temptations that ever
met with in my Life, to queſtio
the Being of *God* and Truth of his *Goſpe*
is the worſt, and worſt to be born; whe
this Tempration comes, it takes away m
girdle from me, and removeth the Foun
dation from under me: O, I have ofte
though

ought of that word, *Have your Loyns girt ut with Truth*; and of that, *When the undations are destroyed, what can the Righte. do?*

2. Sometimes, when after sin committ. I have looked for sore Chastizement om the Hand of God, the very next that have had from him hath been the discory of his Grace. Sometimes, when I ve been comforted, I have called my f a Fool for my so sinking under trouble. d then again when I have been cast wn, I thought I was not wise to give h way to comfort. With such strength d weight have Both these been upon me.

3. I have wondred much at this one ing, that though God doth visit my ul with never so blessed a discovery of mself, yet I have found again, that such urs have attended me afterwards, that I ve been in my Spirit so filled with darkss, that I could not so much as once conive, what that God and that Comfort was, th which I have been refreshed.

4. I have sometimes seen more in a Line the Bible, then I could well tell how to and under, and yet at another time the hole Bible hath been to me as dry as a ick; or rather my Heart hath been so

dead

dead and dry unto it, that I could not conceive the leaſt dram of Refreſhment, tho I have look't it all over.

5. Of all ſears, they are beſt that are made by the Blood of Chriſt; and of all Joy, that is the ſweeteſt that is mixt with mourning over Chriſt: Oh! 'tis a goodly thing to be on our knees with Chriſt in our Arms, before God. I hope I know ſomething of theſe things.

6. I find to this day ſeven Abominations in my Heart; 1. Inclining to Unbelief. 2. Suddenly to forget the Love and Mercy that Chriſt manifeſteth. 3. A leaning to the Works of the Law. 4. Wandrings and coldneſs in Prayer. 5. To forget to Watch for that I pray for. 6. Apt to murmur becauſe I have no more, and yet ready to abuſe what I have. 7. I can do none of thoſe things which God commands me, but my Corruptions will thruſt in themſelves. When I would do good, Evil is preſent with me.

7. Theſe things I continually ſee and feel, and am afflicted and oppreſſed with; yet the Wiſdom of God doth order them for my good. 1. They make me abhor my ſelf. 2. They keep me from truſting my Heart. 3. They convince me of the

Inſuf-

ſufficiency of all inherent Righteouſneſs. They ſhew me the Neceſſity of flying Jeſus. 5. They preſs me to pray unto God, 6. They ſhew me the need I have watch and be ſober. 7. And provoke to pray unto God through Chriſt to lp me and carry me through this World.

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he Continuation of Mr. Bunyans *Life; Beginning where he left off, and concluding with the time and manner of his Death and Burial; together with his True Character,* &c.

READer, The painful and induſtrious Author of this Book, has already gi-n you a faithful and very moving Rela-ion, of the beginning and middle of the ays of his Pilgrimage on Earth, and ſince ere yet remains ſomewhat worthy of No-e and Regard, which occurr'd in the laſt cene of his Life; the which for want of me or fear; ſome over cenſorious people ould impute it to him, as an Earneſt co-eting of praiſe from Men; he has not left ehind him in writing: Wherefore as a

true

true Friend, and long acquaintance of Mr *Bunyans*; that his good end may be known as well as his evil beginning; I have taken upon me from my knowledge, and the best Account given by other of his Friends, to piece this to the Thread, too soon broke off, and so lengthen it out to his entering upon Eternity.

He has told you at Large, of his Birth and Education; the evil Habits and Corruptions of his youth; the Temptations he struggled, and conflicted so frequently with the Mercies, Comforts, and Deliverances he found; how he came to take upon him the preaching of the Gospel; the Slanders Reproaches and Imprisonments that attended him, and the progress he notwithstanding made (by the assistance of Gods Grace) no doubt to the saving of many Souls. Therefore take these things as he himself has methodically laid them down in the words of verity; and so I pass on, as to what Remains.

After his being freed from his Twelve years Imprisonment and upwards, for Nonconformity; wherein he had time to furnish the world with sundry good Books, and by his patience, to move Dr. *Barlow* the then Bishop of *Lincoln*, and other Church

hurch men, to pity his hard, and unrea-
nable ſufferings, ſo far as to ſtand very
uch his Friends, in procuring his Enlarge-
ent; or there perhaps he had died, by
e Noyſomneſs and ill Uſage of the place.
ing now I ſay, again at Liberty, and ha-
ng through mercy ſhaken off his bodily
tters; for thoſe upon his Soul were broken
fore; by the Abounding Grace that filled
s heart, he went to viſit thoſe that had
en a comfort to him in his Tribulation,
ith a Chriſtian-like acknowledgment of
ir kindneſs, and enlargement of Charity;
ving encouragement by his Example, if
happened to be their hard haps, to fall in-
affliction or trouble, then to ſuffer pati-
tly for the ſake of a good Conſcience, and
r the Love of God in Jeſus Chriſt, towards
eir Souls, and by many cordial perſwa-
ons, ſupported ſome whoſe Spirits began
ſink low, through the fear of danger that
reatned their worldly concernment, ſo
at the people found a wonderful conſola-
on in his Diſcourſe and Admonitions.

As often as opportunity would admit, he
ather'd them together (though the Law
then in force againſt Meetings) in con-
ient places, and fed them with the ſin-
ere Milk of the word, that they might grow

up

up in Grace thereby. To ſuch as were any where taken and impriſon'd upon theſe Accounts, he made it an other part of his buſineſs, to extend his Charity, and gather Relief for ſuch of them as wanted.

He took great care to viſit the Sick, and ſtrengthen them againſt the ſuggeſtions of the Tempter, which at ſuch times are very prevalent; ſo that they had Cauſe for ever to bleſs God, who had put it into his heart at ſuch a time, to reſcue them from the power of the Roaring Lyon, who ſought to devour them; nor did he ſpare any pains or labour in Travel, though to Remote Counties, where he knew, or imagined any people might ſtand in need of his aſſiſtance: inſomuch, that ſome by theſe Viſitations that he made, which was two or three every year (ſome, though in a jeering manner no doubt, gave him the Epethite of *Biſhop Bunyan*) whilſt others envied him for his ſo earneſtly labouring in Chriſt's Vinyard, yet the Seed of the Word (he all this while) ſowed in the hearts of his Congregation Watered with the Grace of God, brought forth in abundance, in bringing in Diſciples to the Church of Chriſt.

Another part of his time he ſpent in reconciling differences, by which he hindred many

many miſchiefs, and ſaved ſome Families from Ruin, and in ſuch fallings out, he was never eaſie till he found a means to labour a Reconciliation, and become a peace-maker, on whom a Bleſſing is promiſed in Holy Writ, and indeed in doing this good Office, he may be ſaid to ſum up his days; it being the laſt undertaking of his life, as will appear in the cloſe of this Paper.

When in the late Reign, Liberty of Conſcience was unexpectedly given and indulged to Diſſenters of all perſwaſions; his piercing Wit penetrated the Vail, and found that it was not for the Diſſenters ſake, they were ſo ſuddainly freed from the hard Proſecutions that had long lain heavy upon them, and ſet in a manner on an equal foot with the Church of *England*, which the Papiſts were undermining, and about to ſubvert: he foreſaw all the Advantages that could have redounded to the Diſſenters would have been no more than what *Poliphemus* the Monſtrous Giant of *Sicily* would have allow'd *Ulyſſes*. Viz. That he would Eat his Men firſt, and do him the favour of being Eaten laſt; for although Mr. *Bunyan* following the Examples of others, did lay hold of this Liberty, as an acceptable thing

in

in it self, knowing God is the only Lord
Conſcience, and that it is good at all tim
to do according to the dictates of a go
Conſcience, and that the Preaching t
glad Tidings of the Goſpel is beautiful
the Preacher; yet in all this he mov
with caution and a Holy fear, earneſt
praying for the averting impendent ju
ments, which he ſaw like a black Temp
hanging over our Heads, for our Sins, a
ready to break upon us, and that the *Ni*
vites Remedy was now highly neceſſar
Hereupon he gathered his Congregation
Bedford, where he moſtly lived, and had
ved, and had ſpent the greateſt part of
Life; and there being no convenient pla
to be had for the Entertainment of ſo gr
a confluence of people as followed him, u
on the Account of his Teaching, he co
ſulted with them, for the Building a Me
ing Houſe; to which they made their V
luntary contributions, with all chearfuln
and alacrity, and the firſt time he appear
there to Edifie, the place was ſo thronged, th
many was conſtrained to ſtay without, thoug
the Houſe was very ſpacious, every one ſtri
ving to partake of his Inſtructions, th
were of his perſwaſion; and ſhow the
good will towards him, by being preſe

e opening the place, and here he lived in
ch Peace and quiet of mind, contenting
mſelf with that little God had beſtowed
on him, and ſequeſtering himſelf from
ſecular imployments, to follow that of
Call to the Miniſtry, for as God ſaid to
oſes; he that made the Lips and Heart,
o give Eloquence and Wiſdom, without
raordinary acquirments in a Univerſi-

During theſe things there were Regula-
rs ſent into all Cities and Towns corpo-
e, to new-model the Government in the
agiſtracy, *&c.* by turning out ſome, and
tting in others againſt this Mr. *Bunyan*,
preſſed his Zeal with ſome warineſs, as
reſeeing the bad conſequence that would
end it, and laboured with his Congrega-
on, to prevent their being impoſed on in
is kind, and when a great man in thoſe
ys coming to *Bedford*, upon ſome ſuch Er-
nd, ſent for him, as 'tis ſuppoſed to give
m a place of publick Truſt; he would by
o means come at him, but ſent his Ex-
ſe.

When he was at leaſure from Writing
nd Teaching, he often came up to *London*,
nd there went among the Congregations of
he Non-conformiſts, and uſed his Talent

to

to the great good liking of the Hearers
and even some to whom he had been misre-
presented, upon the account of his Educa-
tion, were convinced of his Worth an
Knowledge in Sacred things, as perceivi
him to be a man of a sound Judgment, d
livering himself plainly and powerfully; i
somuch, that many who came meer Sp
ctators for novelty sake, rather than to
dific and be improved, went away well s
tisfied with what they heard, and wonder
as the Jews did at the Apostles (*Viz.*
whence this Man should have these thing
perhaps not considering that God more i
mediately assists those that make it their b
finess industriously and chearfully, to l
bour in his Vineyard.

Thus he spent his latter years in imitati
of his great Lord and Master, the ever bl
sted Jesus; He went about doing good,
that the most prying Crittick, or even M
lice her self, is defied to find even upon t
narrowest search or observation any sull
or stain upon his Reputation, with whic
he may be justly charged; and this we no
as a Challenge to those that have had th
least regard for him, or them of his pe
swasion, and have one way or other appear
in the Front of those that oppressed him
an

nd for the turning whose hearts in obedi-
nce to the Commission and Command-
ment given him of God; he frequently
rayed, and sometimes sought a blessing
or them, even with tears, the effects of
hich they may peradventure, though un-
eservedly have found in their Persons,
riends, Relations or Estates; for God will
ear the prayer of the Faithful, and An-
wer them, even for those that vex them;
s it happened in the Case of *Job's* praying
or the three Persons that had been grievous
their reproach against him, even in the
ay of his sorrow.

But yet let me come a little nearer to
articulars, and periods of time, for the
etter refreshing the memories of those that
new his Labour and Suffering; and for
he satisfaction of all that shall read this
ook.

After he was sensibly convicted of the
icked State of his Life, and Converted;
was Baptized into the Congregation, and
dmitted a Member thereof, *Viz.* in the
ear 1655. and became speedily a very
alous professor; but upon the Return of
ing *Charles* to the Crown 1660. he was
n the twelfth of *November* taken, as he
as Edifying some good people, that were

gat together, to hear the Word, and confined in *Bedford* Goal, for the ſpace of ſix years, till the Act of Indulgence to diſſenters being allowed, he obtained his freedom, by the interceſſion of ſome in Truſt, and Power, that took pity on his ſufferings; but within ſix years afterwards, he was again taken up, *Viz.* in the year 1666. and was then confined for ſix years more, when even the Goaler took ſuch pity of his rigorous Sufferings; that he did as the Egyptian Goaler did to *Joſeph*, put all the care and truſt in his hands: When he was taken this laſt time, he was preaching on theſe Words, *Viz. Doſt thou believe the Son of God*; and this Impriſonment continued ſix year, and when this was over, another ſhort affliction, which was an impriſonment of half a year fell to his ſhare; during theſe confinements, he wrote theſe following Books; *Viz. of Prayer by the Spirit; The Holy Cities Reſurrection, Grace Abounding; Pilgrims Progreſs 1ſt. Part.*

In the laſt year of his twelve years Impriſonment, the Paſtor of the Congregation at *Bedford* died; and he was Choſen to that Care of Souls, on the twelfth of *December* 1671. And in this his Charge, he often had diſputes with Schollars, that came

to

to oppose him, as supposing him an Ignorant person, and though he Argued plainly, and by Scripture without Phrases and Logical Expression; yet he nonplussed one who came to oppose him in his Congregation; by demanding whether or no, we had the true Copies of the Original Scriptures; and another, when he was Preaching Accused him of uncharitableness, for saying, *it was very hard for most to be saved*, saying, by that he went about to exclude most of his Congregation; but he confuted him, and put him to silence, with the Parable of the Stony ground, and other Texts out of the 13 of *Matt.* in our Saviours Sermon out of a *Ship*; all his method being to keep close to the *Scriptures*, and what he found not warranted there, himself would not warrant or determine, unless in such cases as were plain; wherein no doubts or scruples did arise.

But not to make any further mention of this kind; it is well known, that this Person managed all his affairs with such exactness, as if he had made it his study above all other things, not to give occasion of offence, but rather suffer many inconveniencies to avoid being never heard to Reproach, or Revile any, what injury soever he received, but

rather to rebuke those that did; and as it was in his conversation, so it is manifested in those Books he has caus'd to be Published to the World; where like the Arch-Angel disputing with *Satan*, about the body of *Moses*, as we find it in the Epistle of St. Jude brings Railing Accusation; (but leaves the Rebukers, those that persecuted him,) to the Lord.

In his Family, he kept up a very strict Discipline, in Prayer and Exhortations; being in this like *Joshua*, as that good Man Expresses it, *Viz. What ever others did; as for me and my House, we will serve the Lord*; and indeed a Blessing waited upon his Labours and indeavours, so that his Wife as the Psalmist says. *Was like a pleasant Vine upon the Walls of his House, and his Children like Olive Branches round his Table, for so shall it be with the Man that fears the Lord*; and though by Reason of the many Losses he sustained by Imprisonment and Spoil of his chargeable Sickness, *&c.* his Earthly Treasures swelled not to excess; he always had sufficient, to live decently and credibly; and with that he had the greatest of all Treasures, which is content; for as the Wise Man says, *That is a continual Feast.*

But

But where content dwels, even a poor Cottage is a Kingly Palace; and this Happineſs he had all his Life long, not ſo much minding this World, as knowing he was here as a Pilgrim and Stranger, and had no tarrying City, but looked for one not made with Hands Eternal in the Higheſt Heavens; but at length woren out with ſufferings, Age, and often Teaching the day of his diſſolution drew near, and Death that unlocks the Priſon of the Soul, to inlarge it for a more glorious Manſion, put a ſtop to his Acting his part on the Stage of Mortality; Heaven like Earthly Princes when it threatens War, being always ſo kind as to call home its Ambaſſadors, before it be denounced, and even the laſt Act, or Undertaking of his was a Labour of Love and Charity; for it ſo falling out, that a young Gentleman a Neighbour to Mr. *Bunyan* happening into the diſpleaſure of his Father, and being much troubled in mind upon that Account, as alſo for that he had heard his Father purpoſed to diſinherit him, or otherwiſe deprived him of what he had to leave; he pitched upon Mr. *Bunyan* as a fit man to make way for his ſubmiſſion, and prepare his Fathers mind to receive him, and he as willing

to do any good Office, as it could be requested, as readily undertook it; and so *Riding* to *Redding* in *Barkshire*, he then there used such pressing Arguments and Reasons against Anger and Passion, as also for Love and Reconciliation, that the Father was mollified, and his Bowels yern'd, towards his returning Son.

But Mr. *Bunyan* after he had disposed all things to the best, for accommodation, returning to *London*, and being overtaken with excessive Rains, coming to his Lodging extream Wet, he fell sick of a violent Feavour, which he bore with much constancy and patience, and expressed himself, as if he desired nothing more than to be dissolved, and to be with Christ in that case, esteeming Death as gain, and Life only a tedious delaying felicity expected; and finding his Vital Strength decay, having settled his mind and affairs, as well as the shortness of time, and the violence of the disease would permit, with a constant and Christian patience, he resign'd his Soul into the hands of his most merciful Redeemer, following his Pilgrim from the City of Destruction, to the New *Jerusalem*; his better part having been all along there, in holy contemplation, pantings and breathings after

after the hidden Manna, and Water of Life, as by many holy and humble consolations expreſt in his Letters, to ſeveral perſons in Priſon, and out of Priſon, too many to be here incerted at preſent. He died at the houſe of one Mr. *Straddocks* a Grocer, at the *Star* on *Snow-Hill*, in the Pariſh of St. *Sepulchers London*, on the 12 of *Auguſt* 1688. and in the 60 year of his Age, after ten days Sickneſs; and was buried in the New burying Place, near the Artillery ground, where he ſleeps to the Morning of the Reſurrection, in hopes of a glorious Riſing, to an incorruptible immortality of Joy and Happineſs, where no more Trouble and Sorrow ſhall afflict him, but all tears be wiped away, when the juſt ſhall be incorporated, as Members of Chriſt their Head, and Reign with him, as Kings and Prieſts for ever.

A brief Character of Mr. John Bunyan.

HE appeared in Countenance, to be a Stern and rough Temper; but in his converſation mild and affable, not given to Loquacity or much Diſcourſe in company, unleſs ſome urgent occaſion required it; obſerving

observing never to boast of himself, or his Parts, but rather seem low in his own Eyes, and submit himself to the Judgment of others, abhorring Lying and Swearing, being just in all that lay in his Power to his word, not seeming to revenge Injuries, loving to reconcile differences, and make friendship with all, he had a sharp quick Eye, accomplished with an Excellent discerning of persons, being of good Judgment and quick Wit. As for his Person he was Tall of Stature, Strong boned, though not corpulent, somewhat of a Ruddy Face, with Sparkling Eyes, wearing his Hair on his upper Lip, after the Old Brittish fashion, his Hair Reddish, but in his latter days time had sprinkled it with Grey, his Nose well set, but not declining or bending, and his Mouth moderate Large, his Forehead something high, and his Habit always plain and modest: and thus have we impartially described the Internal and external parts of a Person, whose death hath been much Regretted, a Person who had tryed the Smiles and Frowns of time; not puffed up in prosperity, nor shaken in Adversity; always holding the Golden Meen.

In him at once did three great Worthys Shine;
Historian, Poet, *and a Choice Divine:*
Then let him Rest in undisturbed Dust,
Until the Resurrection of the Just.

Poſtcript.

IN this his Pilgrimage, God Bleſſed him with four Children, one of which Named *Mary* was blind, and died ſome years before, his other Children are *Thomas*, *Joſeph* and *Sarah*, and his Wife *Elizabeth* having lived to ſee him overcome his Labour and Sorrow, and paſs from this Life to receive the reward of his Works, long ſurvived him, not but 1692 ſhe died to follow her faithful Pilgrim from this World to the other, whether he was gone before her, whilſt his Works, which conſiſt of ſixty Books, which remain for the edifying of the Reader, and the Praiſe of the Author.

Vale.

FINIS.

CATALOGUE of Mr. *John Bunyan's* BOOKS.

GRace Abounding to the chief of Sinners, being his Life and Death, or the Author's Converſion.

Water of Life proceeding out of the Thorne of God.

I will pray with the Spirit, and with the Underſtanding alſo.

Law and Grace, or the Nature of the two Covenants.

Country Rhimes for Children, upon ſeventy four things.

The Fear of God.

Saved by Grace.

Firſt Day the Chriſtian Sabbath.

Pilgrims Progreſs, the firſt Part, with Cuts.

. Pilgrims Progreſs, the ſecond Part, with Cuts.

. Life and Death of Mr. *Badman*, with Cuts.

. Serious Meditations upon the Four Laſt Things, Death, Judgment, Heaven and Hell, with Priſon Meditations.

3. Greatneſs of the Soul, with the unſpeakableneſs of its Loſs.

4. Sighs from Hell, or the Groans of a damned Soul.

5. Inſtructions for the Ignorant.

6. Come and Welcome to Jeſus Chriſt.

7. Publican and Pharisee at Prayer.

8. The Barren Fig-tree.

9. The

19. The Strait-Gate.
20. Christian Behaviour.
21. A Holy Life the Duty of Christians.
22. Election and Reprobation.
23. A Map of Salvation and Damnation.
24. Good News for the Vilest of Men, or help for despairing Souls.
25. Light for them that sit in Darkness.
26. Justification by Jesus Christ; against Doctor *Fowler's*, &c.
27. Confession of Faith and Reason of Practice in Worship.
28. Difference in Judgment about Water Baptism, no Bar to Communion.
29. Peaceable Principles and True.
30. Some Gospel Truths opened.
31. A Vindication of that.
32. The House of God.
33. Advice to Sufferers.
34. The Advocateship of Jesus Christ.
35. Temple Types, and Service and Building explained.
36. Holy City.
37. Holy War.
38. Resurrection from the Dead, and Eternal Judgment; with Ten other Pieces in *Folio*.

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THis Author hath prepared a Compleat Concordance, to bind with the Twelve Bible, and is in Mr. Ponder's *Hand to be Printed.*